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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

A SHORT SERMON BY A LAYMAN.

'Blessed be the God and Father of our Lord Jesus Christ.'

Religion is founded in faith in God; and our faith in a God supposes some knowledge of him; or some instructions as to his being and attributes. To believe in God, we must have some idea or conception of his character, though not a perfect comprehension of him. We may know but in part, and in some respects our faith or conception may be erroneous. 'We cannot find out the Almighty to perfection.' But 'he who cometh to God must believe that he is, and that he is the rewarder of those who seek him.'

How shall we obtain this knowledge? How shall we learn correctly what is the character, and what the attributes of God? The works of creation proclaim his infinite power and intelligence. The natural world, to the mind of the inquiring and observing philosopher, indicates the invisible properties of the divinity—wisdom, design and skill. They also prove that God is good; at least, that he is not malevolent. There is too great a tendency to enjoyment—in most things in providence, as well as of wise design and adaptations, to doubt the goodness of God.

And this is the extent of human reason. The natural intelligence of man can proceed no farther; can give no assurance of the positive benevolence of the Deity; or that all is designed for greater and final good. Much less can the human intellect prove the *propitiousness* of the sovereign Lord of man and of nature. The conjectures of the wisest philosophers of antiquity were various, uncertain, vague; and gave no proof, or scarcely a hope, that the Deity was a *gracious* Being. As to this great and essential point, all was doubt and uncertainty; this *essential* point; for the consciences of men show, that they have erred, and are guilty before the moral Governor of the Universe. The moral attributes of God were unknown, undefined, unapprehended, till the light and knowledge, communicated by revelation, burst upon the world. What human wisdom and philosophy could not do, or did not do, with all their anxious efforts for three or four thousand years, has been effected by the humble prophet of Nazareth. And did he not *speak to us from heaven?* Did he not teach and reveal what was made known to him by the Infinite Spirit? Did he not declare, to an anxious, doubting, unbelieving world, what the eternal Father enabled and authorized him to teach and declare?

And now what has this heavenly messenger taught respecting the moral attributes of Jehovah? What has this divine Apostle from the Infinite One—for he says he was sanctified and sent into the world to enlighten, to reform, and thus to redeem it—what has this herald of truth, with his credentials in his hands, and declared by his mighty works—what has he revealed and made known to the astonished world? That God *is* propitious; that he is gracious; that he will pardon the penitent and the reformed; that he will receive and exalt to glory the returning child, who had strayed away in thoughtlessness, or by the strength of passion, into the paths of error and sin.

This assurance is given us, this truth is revealed to us, this knowledge is communicated to us by the Gospel. Philosophy has not revealed it, human wisdom has not discovered it; and human reason cannot prove it. 'Blessed be the God and Father of our Lord Jesus Christ,' who has revealed this glorious truth. 'Thanks be to God for his unspeakable gift.' 'Glory to God' in highest strains, that there is peace from heaven to the inhabitants of earth. 'This revelation God has given to his Son,' to be communicated to man, alike for his reformation, his comfort, and his salvation.

This knowledge is derived from the Christian religion. It is given us by no other means; neither by man, nor from men, nor books, nor nature, nor the reason, nor the *imagination*. We do not now worship a *God unknown*, nor any vain Deity of the mythological world. No, nor do we need go to *Arius*, or *Athanasius*, or *Augustine*, or *Calvin*, or to modern German philosophists, or any other pseudo theologians, to teach us. The knowledge, to make us wise unto salvation is derived wholly from Christ, as communicated in his declarations. If we know and believe in the *God and Father of our Lord Jesus Christ*, then we 'know the true God, and eternal life.' 'He who knoweth the Son knows the Father also.' Jesus, the Son, the divinely-inspired and sanctified messenger, he hath revealed him. He hath told us who is the Father, and what his moral character and attributes. Those know the only true God and the way to eternal life, who believe in Him whom Christ has revealed and described; who so loved the world as to send his Son, for its enlightenment, sanctification and salvation.

Some may teach and worship a God of infinite wrath, of implacable vengeance, till a ransom is made by another, a price paid for the expression of his mercy. The mediation of Christ is not the cause of the divine attribute of mercy—of the extension of the pardoning grace of God to man—but the mission and mediation of Christ are the effect of the essential mercy of God—the way and means provided by his grace for the salvation of man. But many theologians give an opposite representation of the subject; with an entirely mistaken interpretation of Scripture, (as is fully believed,) resting on a few obscure passages. But this is not the character of the God of the intelligent Christian; this is not the character of the God and FATHER *of our Lord Jesus Christ.*

BAD EFFECT OF SECTARIAN ZEAL.

The public mind in a considerable portion of this country is thrown into an unnatural state, a state that ought to be *most* unnatural to freemen, by sectarian zeal. Almost every thing in religion is turned away, by this party excitement, and it is becoming more and more so every day. The good old ways of religious influence are made to yield to those which are more ostentatious and more immediately exciting, which carry with them more noise and eclat. Zealots and busy bodies are found, not here and there as formerly, but everywhere. They are spreading themselves over the land, always on the alert, alway inquiring about their neighbors, and thinking too little about themselves. Not one sect or another, but all sects, more or less, are infected with this madness. Individual character is lost in publicity, and in the crowd of plans, and projects and associations. Individual freedom is lost in compacts and combinations. There is no chance left, for a man quietly to remain apart and alone, thinking for himself, subjected to no ordeal but his own judgment, and uniting with his fellow Christians only in kind conversation and the good works of daily charity and love. I say, there is no place for such a man. The clergy, too, are forsaking their studies, and becoming out-of-door men. They are taken up with preachings, and meetings, and societies and anniversaries, and visitings among their parishioners; and visiting them, too, not as if they were visiting friends, but adherents and partisans; and deep thought, and liberal investigation, and sound learning must decline in such a state of things. The age, we live in, is called, I know, the age of benevolence,—the age of benevolent and christian effort. And I admit that there is much good in this awakened spirit of christian action. But it is marred, to an afflicting degree, by the sectarian spirit, which supplies so large a share of the impulse.—*Liberal Preacher.*

THE MORALLY INTEMPERATE.

You can hardly point to the individual who is not morally intemperate in some respects, who does not carry some of his feelings, affections or passions too far, and who does not suffer more from this one cause, than from all other causes put together. Where a man, too, is drunk with the coarse and vulgar passions, the scene in all respects is about as offensive and disgusting to a calm spectator, as that of a common drunkard in the streets; and even when he becomes drunk with passions of a more refined and elevated character, it is only the difference which exists between the rich man, who becomes intoxicated on costly wines, and the poor man, who becomes intoxicated on cheaper and stronger drinks. Besides, it is not enough considered, that moral intemperance almost always leads the way to physical intemperance, the intemperance of the passions to the intemperance of the appetites. In a great majority of cases, it is the disappointment of an inordinate thirst for gain, or power, or pleasure, which tempts men to drug themselves into a temporary oblivion of their reverses and mortifications.

Study, then, that moral harmony, in which it has pleased God to make all moral beauty and perfection to consist, and take care, with the divine aid, not to disturb or mar this harmony by excess or intemperance of any kind. If the feeling or affection which is beginning to be unduly excited, is a good one, remember what has been so often said, that abuses of the best things are often the worst things. The object may also strike you as all important; but remember it was for objects which were thought to be all-important, that men were hurried into all the atrocities of the crusades, the massacre of St. Bartholemew, and the French revolution. These things always appear right to the actors engaged in them, while their passions are up, and their reason and conscience blinded and overwhelmed; but they never fail to be condemned in the sober retrospect of after times; and men mourn over the excesses to which they lead, and the reactions which they occasion.

Imitate Jesus. I sum up every precept of our religion, every inculcation of truth and duty, in two words, when I say, imitate Jesus. Imitate Him, the divinity of whose character appears in nothing, perhaps, more conspicuously than in this; that in duties and amidst scenes the most intensely exciting, he appears every where perfectly collected and calm. Not a passage can be pointed to in his numerous discourses, the object of which was to excite, but rather to allay, human passions. Indeed, it seems to have been the great purpose of his religion to do for the human passions in all time, and throughout the world, what his voice did for the storm that gathered and broke over the sea of Galilee. 'And he said, Peace, be still. And the wind ceased, and there was a great calm.' —*Ibid.*

A HINT TO HEARERS OF THE WORD.

The interest which persons take in what is addressed to them on *any* subject, depends far less upon the speaker, than upon the interest which the hearer takes in the subject on which he speaks. Is one interested in the subject of Astronomy,—of French literature, or of Natural Philosophy; then will he listen attentively to those who speak upon these subjects. Is it not then your duty to endeavor by reading and reflection to become as deeply interested as possible, in the whole subject of religion,—to endeavor to attend upon the services of the sanctuary with proper views and feelings. Are we not, all of us, in the habit of attending church, in too passive a frame of mind?—Would not the services become more interesting, if our own hearts and minds were more deeply and attentively engaged? Let us consider the case a little farther. There is no such thing as religion, separate from religious beings—and a truly religious being is one, every act of whose life forms a part of religion. There is no such thing as a Sabbath-day religion, that may be put off when we please, and assumed again at pleasure—nor is there any such thing as a religion, which we can obtain from our minister. If we are religious at all, it must be a concern entirely our own, a matter between our Maker and ourselves, between ourselves and our fellow men,—between our conduct and our consciences. If we are truly religions we shall be earnestly desirous of becoming better and better—we shall be struggling, during the whole week in all our actions, in all our intercourse with our fellow-men, to become more and more perfect. Is it not then, a wise provision, that one day in seven should be set apart for more calm reflection, more earnest and close self-examination, more humble and fervent prayer, and that an order of men should be appointed to assist us in our inquiries after truth and duty? And is it not our duty and interest to attend upon the services of the sanctuary with such dispositions as shall prepare us to profit by our attendance? To a well disciplined mind, religious topics however presented, are interesting, and it is not possible to deprive such a mind of all benefit from the preached word. But if we make religion a business, separate from our daily occupations,—if we are wholly devoted to worldly pursuits and pleasures, wholly thoughtless and indifferent upon the subject of duty, that is, of the religious character of our own conduct, for six days, can we expect to be interested on the seventh in the words of the gospel? And still further, are we not too apt to look upon attendance at church as an end, rather than as a means—as religion itself, rather than as one of the methods of promoting religion in our own hearts, and lives,—are we not too apt to think—or at least to act as though we thought, when we had waited upon the Lord in his courts our duty was performed? Are we not too apt to go away and make our remarks upon the manner of the performance, rather than to endeavor to apply what has been said to our own case? And can we expect that the services of the sanctuary will be interesting, while we are in this state of mind? It has been said that 'a peasant in England was in the habit of attending, very constantly, upon the preaching of a Methodist divine in the neighborhood. This was observed by a young nobleman, whose mansion he passed. As he was once passing, the nobleman inquired of him where he was going—and was informed. As the peasant returned, the nobleman accosted him, 'Well, Tom, you have been to church, and I suppose it is all done now.' 'No,' he replied, 'it is all *said*, and I am going home to *pray* that it *may all be done.*' If hearers would take this course, instead of criticising and complaining of the performances of the preacher, we should see evidence of more real religion, and should hear fewer complaints of dull, uninteresting sermons. And now, my kind reader, I beg of you to put the question to your own conscience—have you not complained thoughtlessly of your preacher? Have you not, many times, complained when the fault was your own? If so, it is time to amend in this matter. Justice to him, and to yourself, alike demands it. And not less is it due to Him, who has seen fit to employ the ministry of the Gospel, as the means by which truth and virtue are to be preserved and advanced.

THE TRINITY AND TRANSUBSTANTIATION IN RESPECT TO THEIR ORIGIN.

The two doctrines correspond in their origin. Neither of them, it is acknowledged, is contained in the recorded discourses of the Apostles. Neither is found in the confessions of faith, required of the primitive converts. Neither is recognized in the earliest controversies, which agitated the church. No traces of the Trinity or of Transubstantiation are found in ecclesiastical history, until after the apostolic age. But after Christianity began to be corrupted by the speculations of philosophers, both the doctrines were developed and became the subjects of eager contention. You need not that I should inform you, that the doctrine of Transubstantiation received its present form, at the fourth council of the Lateran, in the year 1215, according to the decree of Pope Innocent the Third, who embodied in definite language, the floating opinions, that had risen like a mist, on the purity of the church. But you seem to have forgotten, that the Trinity,—though it dates from an earlier period—is proved by faithful history, to have sprung up subsequently to the times of the apostles. On this point you will give credit to a writer of your own sect,—the popular Mosheim—who was too candid, at least in this instance, to sacrifice historical accuracy to theological prejudice. In his account of the fourth century, having spoken of a certain 'schismatic pestilence,' which troubled the church, he says, 'in the year three hundred and seventeen a *new* contention arose in Egypt upon a subject of much higher importance and with consequences of a yet *more pernicious* nature. The subject of this fatal controversy, which kindled such deplorable divisions, in the Christian world, was the doctrine of three persons in the Godhead; a doctrine, which in the three preceeding centuries, had happily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particular set of ideas.'

'The Emperor Constantine, looking upon the subject of this controversy as *a matter of small importance, and as little connected with the fundamental and essential doctrines of religion,* contented himself at first, with addressing a letter to the contending parties, in which he admonished them, to put an end to their disputes. But when the prince saw that his admonitions were without effect, and that the troubles and commotions which the passions of men too often mingle with religious disputes, were spreading and increasing daily, throughout the empire, he assembled at length, in the year 325, the famous council of Nice in Bithynia, wherein the deputies of the church universal were summoned to put an end to the controversy.'

'And in the year 381, an hundred and fifty pishops, at the council of Constantinople, gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determinate manner, the doctrine of three persons in one God, which is as yet received among the generality of Christians.'

From this time, the Trinity obtained a strong place, among the doctrines of orthodoxy, and though Calvin expressed his disapprobation of the word as barbarous and savoring of heathenism, and Melancthon bewailed the bloody tragedies that it would cause to be enacted, the Reformation did not destroy its roots, and it is still a prevalent and essential doctrine in all the great churches of Christendom.

The doctrine of Transubstantiation flourished with equal vigor, through many an age of religious darkness, and though it would be too much to say, that it has gone to the tomb of once powerful errors, its springs of life are touched, and it cannot long survive. In this, also, it is my belief that the doctrine of the Trinity corresponds with it.

The progress of light and knowledge has been fatal to the belief of Transubstantiation: it will be equally fatal to a belief in the Trinity. I am convinced of this, by the qualifications and explanations, to which its advocates are now accustomed to resort. It is not trusted, in its original mystery, but is softened and adorned, by the additions of ingenious theologians. But it cannot stand the rude shock of an inquiring age. Reason will refuse to lend its testimony to support a contradiction. Charity will rejoice at the banishment of an error, which has embittered the hearts, —and shed the blood of the saints. As the knowledge of the Scriptures increases, the arguments for the Trinity will diminish. Already, many passages once considered indubitable proofs, are given up, by its enlightened advocates. Already, many texts apparently strong in favor of the Trinity, have been found to labor under such extreme suspicion, as to render them useless in theological controversy. The history of the past, the character of man, the tendencies of society, are to my mind convincing proofs, that the mystery of the Trinity will be rejected from our system of belief, and that the hour cometh, yea, is now come, when the true worshippers shall worship the FATHER in spirit and in truth.

CAN MAN DO HIS DUTY?

Can man do his duty? Make this inquiry in the places of trade and commercial resort, in the market, in the court of justice, wherever men exact service from each other, or have occasion to enforce moral obligation, and you are likely to be answered with a smile that will show there is absurdity in the question. That every human being can do all which he is obliged to do, is by all mankind acted upon as the plainest principle in morals, and what common sense and experience have settled long ago. Nobody admits as an excuse for a fraud, that the perpetrator was weak in his moral nature, and had no power to be fair in his dealings. Nor would it help a thief to plead that he was unable to keep his hands off from what did not belong to him. Public opinion, civil law, and individual conscience, agree in disowning such inability. But the power to do one duty implies power to do all. It cannot be said we have power to do right in the shop, and no power to do right in the house, power to do our duty to our neighbors, power to be just and none to be temperate, power to be true to man, and no power to be true to God. All which we are obliged to do, we can do, and must do, or, but for divine mercy, suffer the penalty. Our obligations are not changed by the variety of our duties. Nor is our power to discharge those obligations diminished or increased, by the like diversity. Moral obligation, that which our nature as moral beings imposes, comprehends every relation we stand in to God and one another, and lies no less heavily upon us in piety than in justice.

It is well known, probably, by most of our readers, how much importance has been attached to the confession of our utter helplessness and impotence by nature. The common language on the subject is such as the following, which we quote from standard authorities.—Calvin writes thus. 'It has long been a common opinion that the faculties of men are coextensive with the requirements of the divine law, but it proceeds from a total want of acquaintance with the law.' And quoting from Augustine, 'God requires what we cannot perform, in order that we may know what we ought to seek from him.' *Inst.* B. II. *chap.* v. 6, 7, &c. The Catechism of the Reformed Dutch Church says, 'Are we then so corrupt that we are wholly incapable of doing any good, and are inclined to all wickedness? Indeed we are. Doth not God then do injustice to man by requiring from him, in his law, that which he cannot perform? Not at all.' Dr. Scott, in his commentary on Genesis, declares, 'All capacity of delighting in holy services, is extinct in every descendant of Adam." President Edwards in his works has used these expressions, 'When man sinned, God left him; therefore immediately, the superior divine principles wholly ceased: so light ceases in a room when the candle is withdrawn; and thus man was left in a state of darkness, woful corruption, and ruin,—nothing but flesh without spirit. The inferior principles of self-love and natural appetite, being left to themselves, of course became reigning principles, having no superior principles to regulate or control them.' Vol. vi. pp. 428, 429, &c.

It is obvious that nothing less than an absolute inability, a literal want of capacity and power to do good, is here implied. The defect lies in the constitution itself, in the faculties we possess at birth. We find it accordingly represented by many as a punishment inflicted for Adam's sin. Dr. Smalley informs us in his sermon on the subject, that 'Some account for God's suspending our salvation on impossible conditions, and condemning men for not doing what it is not in their power to do, by observing that *we lost our power* by the fall. Our present weakness and blindness were brought upon us as a righteous punishment for the disobedience of Adam; and God has not lost his right to command, because man has lost his ability to obey. That is, we ought to exert, not only all the strength we actually have, but all we should have had, had it not been for the apostacy.'

Such statements refute themselves. They were made, doubtless, with a design thereby to exalt the divine grace, on which mankind by this natural impotence are entirely thrown, as the sole source of the power which we need, to perform our duty. But the wisdom, equity, and goodness of our Creator, are exposed to dishonor among men, by this theory. His wisdom; for what can we think of that contrivance, which thus defeats its own ends? If God intended the human race to be moral agents, why cut off the very part of their nature which is essential to that end, at the moment when the first individual began to use it? Who not at birth bestow now the needed power to those, whom he wishes to be virtuous! If wisdom require a suitable adaptation of powers to actions expected, of means to purposes and ends, we find it not in such a scheme of things, as brings into being an agent, who is required to perform certain services, without the ability which renders those services even possible. Nor is the divine equity less implicated. For the heart and conscience of every man will tell him, that it is not just, to punish us for Adam's sin by the loss of every faculty which obedience supposes us to possess, and then punish us again for disobedience, which we had no power to avoid. And what is the goodness of such a doom? How does love manifest itself here? We see none. For the help which is supposed to be given to a few, restoring them the power which all had lost, while the great majority are suffered to perish without aid, is no proof of benevolence. A wise, righteous, and kind being, would exact no more than could be rendered, and punish, not for impotence inherited, but for power wasted and abused.

There is a quibble, we can call it by no better name, which many writers have introduced in their arguments on this subject, and which is thought to vindicate the doctrine they advocate, from these objections. There are, say they, two kinds of inability; the one, natural or physical, such as consists in the want of the faculties necessary for obedience, or of power in the literal and proper sense; the other moral, consisting in a depraved disposition only, and found in connexion with all needful power to do what is commanded. It is want of heart, of inclination, of will. We could obey, if we were so disposed. There is natural capacity, but nobody chooses to use it. We can do right, as those cannot see who will never open their eyes. Now it is very true, that such an impossibility as a man's own perverse temper or habitual wickedness creates, is no excuse for sin. But this, we must remember, holds true only while we suppose the man's perversity and vicious habit, were the fruit of indulgences which he has had power to refuse himself. An intemperate sot may be so far gone, as without a miracle to be incapable of restoration; his physical and moral nature being destroyed together; but if the cups were each forced to his lips, or if he had been deceived in every instance, and made ignorantly to swallow the deadly draught, his ruin would be no fault of his. Select any example of any sin, and let the disposition to it be what it may, there must have been at some period an ability to abstain from that vice, and practise the opposite, or it is guiltless. If a man is born with a perverse heart, it is no fault in him to have that heart, nor is anything flowing from it criminal, unless he was also born with a principle of some kind, which puts it in his power to acquire better dispositions.

EXTRAVAGANT DOCTRINES.

The lovers of extravagant doctrines, objecting to our simpler views in religion, are well compared to Micah, exclaiming, 'Ye have taken away my gods which I made, and what have I more?' They feel as if nothing was left in religion, when a few startling mysteries are taken away. But what essential element of religion is lost by losing these? Micah's complaint, that the eternal Deity, the great universal Spirit that filleth heaven and earth, could be taken from him, was as reasonable. The only 'gods' that were or could be taken from him were,—not the Infinite Being who made him—but gods *he had made;* a few little idols; 'a graven image and a molten image,' which must even have been very small in size, since they seem to have been composed of only as much silver as is contained in one hundred dollars. These were his representations of the great Jehovah, whom the heaven of heavens cannot contain.

Like these, are those idols of the imagination, those fanciful figments, which take the place of religion in so many minds, and become so dear, that they can see no religion without them. Nothing, nothing seems left after a few idolized dogmas are gone. All the unspeakably blessed truths and emotions of a simpler creed are nothing in comparison. Such is the power of association and prejudice. I say prejudice, not imputing blame, but in explanation of a phenomenon we so often lament and wonder at. We wonder to hear good people say of moderate sentiments in religion, 'We could see no value in such sentiments if they were true; they could excite no interest; they could give us no comfort: I would as soon have no religion at all, as a religion so tame and insipid as Unitarianism: it is not worth giving up the pleasures of sin for. Take away the stupendous *mysteries* of my faith, take away its startling extravagances and seeming contradictions, its rousing rhetorical figures, and harrowing denunciations, and you take away all which can move me in the gospel. What is left for the stupid human heart, but sleepy unanimating lessons in morality?'

Thus they can see no religion at all in our views, simply because it is not extravagant there. They have looked at the fire so long, that they can see nothing which is less bright than the fire. What we value most in our religion, they despise as milk and water insipidity—that is, reasonableness; its quietness, its gentleness; like the noiseless meekness of him who 'would not strive nor clamor; whose voice no one heard in the streets, and who would not break a bruised reed.'

It is often remarked that the deepest and most enduring feeling is silent. It is momentary and superficial emotion that bursts out in noise. Is there then, little in our gospel, because we *say* little? nothing deeply but mutely thrilling in its glad tidings of great joy? nothing there for lack of the thorny theories of the schools? nothing in God, the Infinite Father, with his arms stretched out with a father's love to all his children? nothing in the moving loveliness of Jesus, the celestial model of all human excellence, with his winning message of grace made more winning by the gracious lips that spake it? nothing in heaven and everlasting life, and the love and peace and joy that shall encircle its courts forever, and bind together the good of every tongue and kindred and people and nation? if there is nothing in all that we believe, to move the heart, that heart must be of the nether millstone, and heaven itself would afford it insipid entertainment.

But it is asked, if there is not really more excitement in some other creeds.—Undeniably; being more extravagant and unreasonable, they startle the mind more: But all excitement is not good, and therefore the most exciting doctrines are not for that the most true. There is nothing so exciting as intoxicating liquors; still that excitement is not a wholesome one. No books are more exciting to the imagination than works of fiction; but that does not make fiction truth. Excitement may be salutary or destructive. It may be supplied by food or by poison. That which destroys may easily be pleasanter to the taste than that which nourishes, but it only shows that the taste is vitiated. Let the taste become healthy, and then moderate, equable, rational excitement is the pleasantest as well as the most durable and beneficial.

[From the Unitarian Advocate.]

ON THE SUDDEN CONVERSION OF LARGE NUMBERS BY THE PREACHING AND MIRACLES OF THE APOSTLES.

During the lifetime of our Lord his followers do not appear to have formed themselves into a distinct society, but were held together solely by his personal influence and attractions. After he had been taken away they felt the necessity of keeping up the association for purposes of mutual instruction, encouragement and sympathy. Accordingly we find, that immediately after the ascension the little company of the faithful, amounting at that time to but one hundred and twenty, were in the habit of holding frequent meetings for conference and prayer in a large upper room, which they had hired for the purpose. There, and in this way, the first Christian church may be said to have been gathered. A few days afterwards, namely, at the Feast of Penticost, a large ascession was made to this handful of believers, amounting in all, according to the sacred historian, to 'about three thousand souls.' Not long after, and probably during the festival just named, Peter and John wrought a signal miracle at the gate of the temple, in consequence of which many more converts were made, so as to swell their number to 'about five thousand.'

All this was done in the course of a few days after our Lord had passed into the heavens. I wish now to call your attention to the sudden conversion of large numbers thus affected by the preaching and miracles of the Apostles. *From what* were they converted? *To what* were they converted? And by *what means*?

1. Taking up these questions then, in the order in which they have been stated, let us inquire, in the first place, *from what* the five thousand were converted. We have good evidence that in Galilee, where most of our Lord's public ministry was passed, the common people heard him gladly. We find him surrounded on several occasions with immense crowds, attracted as it would seem by the fame as well of his discourses, as of his miracles. At Jerusalem, too, when he came up to the Passover, we know that he was hailed and welcomd by the multitude as a prophet and deliverer. It is not necessary to suppose, as some have done, that this multitude was composed of the same persons who afterwards made up a ferocious mob that acted so conspicuous a part in the tragedy of the crucifixion. Many of them, probably, were not natives of the city, but devout strangers from different parts of the country, who had come up, like Jesus himself, to be present at the Feast. Of these not a few, perhaps, had come from Galilee, where there had already become in some degree acquainted with the character, doctrine and pretensions of the Reformer, to all which they were favorably disposed. It is a mistake to imagine that Jesus Christ owed his condemnation and death to the malice, or oppossition, of the whole Jewish people. That awful catastrophe was brought about by the ignorance, bigotry and brutal passions of the mob of Jerusalem, set on by a corrupt priesthood, and yielded to by the weak and timeserving Pilate. The cry of 'Crucify him, crucify him,' was not the cry of the whole people, nor of a majority of the whole people. Not a few even among the higher classes were favorably impressed by what they heard of Jesus, as may be inferred from the conduct of Nicodemus and Joseph of Arimathea; many in the middling and lower classes were inclined openly to espouse his cause; and vast numbers in every class wavered in their opinion respecting him.

In this state of the public mind our Saviour's trial and execution came, not only on his immediate disciples, but on his friends and partisans among the people, like a stunning blow, from which it was not to be expected that they would recover in a moment. The extraordinary appearances however, which attended the crucifixion, the report of the resurrection which soon followed, the effusion of the holy spirit on the Apostles at the Feast of Penticost, their subsequent discourses and miracles, all conspired to revive in the minds of many, especially among the common people, the predilections, which they had formerly felt and expressed in favor of the rising sect. With these impressions they could hardly fail to talk with one another on the subject, to collect whatever information respecting it they could gather from any source, and above all to confer in private with those among the Apostles with whom they happened to be acquainted already, or to whom they could gain an introduction. They would also be likely to attend, as they had opportunity, the meetings of the believers in the upper room of which we must suppose was open to all inquring and seriously disposed Jews. Thus the minds of many were gradually prepared to take an open and decided stand in support of the new doctrine. We are not to believe, therefore, that thousands were converted by a single discourse, or a single miracle, from a state of opposition, or of ignonrnce, or even of indifference. In most of them, at least, the change had probably been going on for days, and weeks, and months. This conversion was not an instance of what is understood by the popular doctrine of instantaneous or sudden conversion, but of gradual conversion. They were almost Christians before; and this was the state of feeling and belief, from which they were converted.

2. Having thus ascertained *from what* the five thousand were converted, let us next inquire, according to the order proposed, *to what* they were converted. We are accustomed to speak and think of Judaism and Christianity, at the present day, as if they were distinct religions; almost as much so as Christianity and Mohammedanism, or Judaism and Hindooism. It is difficult for us, therefore, to conceive how slight and inconsidarable the transition was in the beginning, so far as externals were concerned, when an honest and devout Jew became a Christian. He looked upon the religion inculcated by the Apostles as being only Judaism reformed and perfected, and considered himself, in embracing it as confirming and obeying, rather than abandoning, Moses and the prophets. He still believed in the same God with the rest of his countrymen, kept the same sabbath, worshipped in the same temple or synagogue, conformed in all respects to the same established ritual, and appealed, moreover, to the same Scriptures, for as yet not a line of the New Testament had been written. He did not, therefore, regard himself as being converted to another religion, but only to a more refined and spiritual form of that in which he had been educated. Such was the state of things in the beginning, in the times of which I am now speaking. Accordingly we find in the book of Acts, that it was not until more than ten years after the crucifixion, that any but Jews were considered as entitled to the privileges of the gospel, or that the followers of Jesus began to be distinguished from other Jews by the name, by which they are now every where known. Down to this period, therefore, the believers, or the saints, as they were generally called, cannot be regarded in any other light than as a sect of reformed Jews.

Hence it is obvious, that the conversion of the five thousand, of which I am now speaking, bore but little resemblance to conversions which take place at the present day, when the vicious or wordly, or indifferent are awakened and reclaimed. Most of the converts were probably made from among the honest and devout Jews, who did not consider themselves as called upon to renounce the faith of their fathers, but only to embrace the new and more spiritual views, which Christ, as a divinely inspired Teacher and Reformer had found in that faith, and inculcated as a part of it, or at least as new developments of it. They were not converted for the first time to religion in general, nor yet to a new religion; but only to new views of the religion in which they had been educated, and which they conceived fidelity to that religion required them to embrace, and endeavor to propagate. At the time of which I am now speaking not one among the five thousand had any notion we may presume, of Christianity considered as a distinct religion from Judaism, nor of Christianity considered as the universal religion which it afterwards became, when more fully developed and understood. To confirm the position here taken I may observe, that after the lines between Judaism and Christianity had become more distinctly drawn, the conversions effected by the preaching and miracles of the same apostles, as might have been expected, were incomparably less frequent.

3. We have now seen that the five thousand were converted from a state of mind, in which they were already disposed to favor the rising sect; and again, that they were converted to a state of mind, in which they had as yet but very partial and inadequate conceptions of the opening and expanding genius of Christianity. It is plain, therefore, that the change was neither so sudden, nor so great as is sometimes supposed by the careless or superficial reader. It only remains for us to inquire by *what means* this change was effected. What, under God, was its efficient and proximate cause?

If any one should say, that the five thousand were converted by an effusion of the holy spirit, he cannot, it would seem, have read his Bible with much care. Our Lord, after speaking of his approaching death, to sustain the drooping courage of his followers, had assured them that, after he should be taken away, God would give them another Comforter, the Spirit of Truth; meaning thereby the extraordinary and supernatural endowments with which

the first Christians began to be clothed at the Feast of Pentecost. Accordingly we find, in the Acts of the Apostles, that the spirit in all cases was poured out on those who were alerady converted, and never on the unconverted. Not a single instance can be adduced of an effusion of the spirit on the unconverted as a means of converting them. It was every where regarded as the privilege of those who had been converted, or sometimes perhaps as the test or seal of conversion; but never as it means, as its efficient proximate cause. Those who will make this plain and obvious distinction, must perceive how little authority can be derived from the conversion of the five thousand for believing, that a general awakening at the present day is produced by a special out pouring of the holy spirit. This may be the language of modern sermons, and modern prayers; but it is not the language of the New Testament.

The conversion of the five thousand, according to the Scriptures, was effected, under God, by the discourses and miracles of the Apostles. When we speak of the discourses of the Apostles, however, we should remember that they did not owe their wonderful effect, like modern preaching, to a display of learning, or arguent, or rhetoric. They consisted, for the most part, in a simple and plain statement of facts; that Jesus Christ was the promised Messiah; that he had come to set up a spiritual throne in the hearts of men, that he had risen from the dead, and passed into the holy heavens, to be our advocate with the Father. The serious and careful reader of the book of the Acts can hardly help noticing, that in most cases the Apostles do not appear to stand up as the advocates, but only as the witnesses of the Christian revelation. This testimony, however, would have availed them but little, comparatively, if it had not been accompanied, as it was, by a divine attestation in the miracles, which they wrought in the presence of the multitude. When the conscientious and devout Jew heard their solemn asseverations, and saw also in their mighty works that God was with them, he could not but believe. This single circumstance shows how little resemblance there is, or can be between the means, by which the five thousand were converted, and those by which conversions are to be effected at the present day. Who, at the present day, will pretend, that he can bear testimony, as the Apostles did, as an eyewitness to the facts of the gospel or that he is clothed like them, with supernatural powers?

After what has been said, we must not think to reason from the conversion of the five thousand to the religious excitements, awakenings, or revivals of modern times. As we have seen, the change produced at the present day, when the vicious, the worldly, or the indifferent are converted to truth and holiness, is an essential different change from that which took place in the mind of the conscientious Jew, when he joined himself to the company of believers. The means too, employed in producing the change, in the two cases here supposed must be regarded, as we have also seen, as essentially different. Whoever therefore appeals to the conduct and success of the Apostles, as recorded in the Acts, as authority for attempting to get up, at the present day, a general and passionate excitement on the subject of religion, exposes himself to the imputation of handling the word of God deceitfully.

At the same time, there is a true and important inference to be drawn from the conversion of the five thousand, materially affecting the credit and authority of the gospel. There was nothing, as we have seen, in the discourses of the Apostles to give them the effect which we know they had, except on the supposition that they were really accompanied, as we are told, by a display of divine power. We find, therefore, in the simple narration of the wonderful success which attended the Apostles' preaching, the strongest possible circumstantial evidence for the truth of the miracles said to have been wrought by their hands. And, admitting the truth of these miracles, we can no longer doubt that these holy men spake as they were moved by the Holy Spirit. J. W.

Christianity has come to us through the channel of human creeds, systems and speculations; and it must have been affected by the medium of communication. It is a settled—it is a solemn—and it is a very material fact, that none of us have received our first notions of religion from a simple and unbiassed reading of the word of God, but entirely from human sources. It much behoves us, then, to look to these sources.—*Unitarian Advocate.*

CHRISTIAN REGISTER.

BOSTON, JULY 2, 1842.

JUSTIFICATION BY FAITH.

Justification by faith—how many volumes have been filled with discussions on this subject—how many minds have been perplexed by it—how many strange, not to say false and injurious notions relating to it still prevail in some sections of the Church. And yet, could we have looked upon the current in which the thoughts of the Apostle were running, when he was carrying on the argument with his countrymen the Jews, touching this great topic, and discovered precisely the one leading idea he wished to convey to their minds, we should have seen him striving to set forth a principle so obviously true, so simply just, and so in accordance with the common sense of mankind, that we could not for a moment have supposed it would, in after ages, occasion the least doubt or controversy. For what should we have perceived to be the single and all important doctrine that Paul was anxious to inculcate upon the Jews, when he was arguing, in opposition to their opinions, prejudices and conduct? Seperated from subordinate and irrelevant matter, it was mainly this—that the Jews, as well as all other men, in order to be in a condition to receive and enjoy the favor and approbation of their Creator, must not rely on mere outward observances, and content themselves with them, but must possess and cherish in the soul that moral and religious principle, or sentimeut of faith, confidence, trust, which implies and constitutes a right state of mind and heart respecting God and whatever comes from or relates to God. His countrymen were flattering themselves that if they adhered to their ancient law, and carefully performed the ritual ceremonies prescribed therein, they of course would be the favorites of heaven, enjoy the divine blessing, and secure their final salvation, whatever might be the interior condition of their souls, the motives from which they acted, or the features and complexion of their moral character. But, no, said Paul; this will never do. God approves and accepts no one on such grounds. He never did. Least of all will he now, since the new religion of his Son has come. This religion, as well as the law written on the heart, teaches a different doctrine. What can your multitudinous rites and ceremonies gain for you, without faith, without holy principle, without right motives, witout a state of the soul in accordance with God's will and man's duty? Be it known unto you, that it is not by the outward deeds of your old Levitical law, that you can be justified, but by faith, or by a principle of the mind, a sentiment of the heart, that is both morally good in itself and prompts to moral goodness? Such is the essence of Paul's teaching on this subject. By the deeds of the law he meant, not acts conformed to the requisitions of the moral law, but those outward ordinances which the Jews were contenting themselves with observing in obedience to their ritual. By faith, he designed to indicate, not solely nor chiefly an assent of the mind, a speculative belief, but a sentiment, a principle of the heart, deep, strong and living; quick and effective for duty; ready to meet and accept all divine communications, especially those that had come through, the gospel of Jesus, and to put forth, so to speak, its appropriate buds, and blossoms and fruit, in a holy life. And by justification, he intended to imply what is commonly understood by the words, or acceptance. The amount then of his doctrine, on this subject, to the Jews, was, cease from your vain reliance on outward ritual observances—accept the new religion sent from heaven which requires inward moral excellence—take its spirit into your inmost soul—have a faith, a principle, a sentiment within, holy in itself and operative for all good—and then will God justify, approve, bless you; and only then. And so taught all the Apostles, in imitation of their Master,—James himself not excepted; for when he spoke of men's being justified, not by faith but by works, he used the word faith in the sense of speculative belief, and works in that of moral conduct springing from right principle. The simple truth is,—would that theologians had always regarded it,—there is not, from the first to the last chapter of the New Testament, a single sentence, which, taken in its proper connection and correctly interpreted, opposes, while the whole tenor of the volume agrees with the great doctrine, approved by reason and common sense, that a man is justified or accepted or esteemed by God, as by the wise and good of the human race, not merely for the accuracy of his speculative opinions or the scrupulousness with which he observes outward rites and forms, but for what he is in mind and heart and life accordant with the divine law—for the purity of his moral and religious sentiments, for the correctness and strength of his habits of piety and virtue, for the devotedness with which, in thought, feeling, and conduct, he is found engaged in the performance of all christian duties.

For the Register and Observer.

HISTORY OF UNITARIANISM IN N. H. NO. III.

Rev. Thomas Worcester of Salisbury.

He was the brother of Noah, ten years younger. At the time when the latter entered on the work of the Gospel ministry the former was about the age of seventeen. The case of Noah probably stirred up the spirit of Thomas; encouraging him to follow the example of his brother. His youth gave him an obvious advantage. He was a sober young man and about this time made a public profession of religion. Being addicted to books he now became more attentive to them. At the age of twenty, he left his father's house and went to reside in the family of Noah. He pursued a course of study for about three or four months and then, having obtained a license to preach, he commenced his public work. His success was almost incredible. He had never given indication of possessing the powers which he now developed. His old acquaintances could not believe that Thomas W. was fitted to officiate well in the pulpit. He visited his native town, but was not invited to preach in the meeting house. He visited again, but Rev. Mr. Emerson, on account of the prejudices of his people, could not ask him into the pulpit. His father, however, proposed to open the doors of his own house. Thomas accepted, and acquitted himself to the approbation of his hearers. He made a third visit, and preached a second lecture in his father's house. The unfavorable prejudices were mostly removed, and on his fourth visit he addressed his townsmen and the companions of his youth from the consecrated desk.

In 1790, when about twenty three years old, he was invited to a settlement in Salisbury, a flourishing town and a large parish. The ordaining council had some difficulty in inducting an uneducated man into so sacred and respectable a place. But his uncommon gifts and good acceptance with the people overruled all opposition. He gave himself wholly to his work, and his profiting was apparent. From year to year he increased in knowledge and in efficiency. His manner of address from the pulpit was more popular than Noah's. For extemporaneous effusions, he had but few equals.

At the end of fifteen years, he was one of the most powerful clergymen in the State. From the beginning of his course, he possessed much confidence in himself. Without this, he would not have consented to preach twice under the paternal roof while the parish-pulpit was closed against him. But though his self confidence was great, yet we are not authorized to say that it was groundless and excessive.

Between Noah and Thomas there constantly existed the sympathy of the dearest brothers. Both occupied the ground of high Orthodoxy. It was of the Hopkinsian type. They rejected some of the dogmas of Genevan Calvinism. Noah broke ground, and Thomas united with him in the occupancy of it. When the former fell out with the popular doctrine of the Trinity, he opened his whole heart to his brother. He so clearly explained to him the grounds and the reasons that both saw things in the same light. If Noah had good cause for a change of views, the fact was the same with Thomas. The latter did not act blindly, but only without prejudice. Perhaps no man's prejudices in favor of popular Orthodoxy and against a liberal theology, were greater than those of Thomas Worcester. But as soon as those prejudices were removed and he examined the subject on its own merits, he felt the conviction that certain portions of his past belief were untenable. And such, doubtless, would be the result of the same thing in every other man. It is the distinction of an unreasonable prejudice to resist and oppugn an argument which one cannot expose and answer; to retain a belief for which no satisfactory reason can be given when weighed in the balance against its opposite. Prejudice violates the Apostle's rule; 'prove all things, holding fast the true and the good.'

Having embraced Unitarian views, Thomas united his labors with those of Noah for the defence of them. They had no opportunity, however, to repel direct attacks in the field of fair and open controversy. They invited their brother, Rev. Dr. McFarland of Concord, to a discussion of the controverted points. He, however, declined, saying; 'he would have no agency in reviving the old controversy of the fourth century.' He knew it was vastly easier to write a 'View of Heresies' than to combat argumentatively such a man as either Thomas or Noah Worcester.

Most of Thomas W's publications on Unitarianism were small in size; some of them in the form of handbills. But one of them was a thick pamphlet, containing a general view of the main subject, and written with uncommon clearness, good temper and much force of argument.

It was the lot of Thomas to suffer for opinion's sake more than any other man. He was the New Hampshire martyr in the cause of Unitarianism. Noah removed to Massachusetts and thus escaped a great 'sight' of persecution. Thomas was left to bear the tempest alone. And what added essentially to his affliction was a long standing habit of ill health. He was not able to supply his own pulpit more than half of the time for the last twenty years of his life. Had his health been firm, he doubtless would have sustained himself in his own parish. His ministerial brethren were constantly employing means to vex him; to degrade him from his office; to alienate from him the confidence and affection of his people. At length they so far succeeded that in, or about 1824, his pastoral relation was dissolved. The council which dismissed him, though they did not expressly degrade Mr. W. from his standing in the ministry, yet passed a censure upon him, which many were willing to construe as being tantamount to a deposition.

If 'to him who is afflicted *mercy* should be shown' what justification can there be for the infliction of *injustice*? Thomas W. was known and acknowledged to be an honest, enlightened and pious man. Why then should untiring zeal have been manifested to kill him in regard to his character and influence. Why not permit a man to live, provided he can maintain life from his own honest resources? None deserve death from the hands of their fellow men, but the unjust, the faithless, the reprobate. If God render to every man according to his works, why should not men do it toward one another? It is the express command of Christ that all who believe in him should love one another; that they should forgive every man his trespasses; that they should be each other's brethren and not each other's foes; that there should be no parties among them, but all of them one—one body actuated by one spirit, though he knew they could not all be of one opinion.

Mr. W. lived seven or eight years after his separation from the people of his charge. He preached occasionally; but his state of health confined him mostly at home. He had some altercation with the Church, but all differences were amicably composed, and he died, 1842, in full communion. The manner of his death corresponded to the promise, made to the upright and the perfect man—*in peace*, faith, and a good hope.

REV. SAMUEL WOOD, D. D., OF BOSCAWEN.

He was a native of Ct. and graduated at Dartmouth College 1779; settled at B. about 1782, where he executed a ministry of fifty years, and then gave place to a colleague or successor. Dr. Wood was a learned and estimable man. During a great part of his ministry, he kept a private school and fitted many for admission into College. Some of his pupils were students in divinity. Daniel Webster commenced his classical course under the instruction of Dr. Wood. His death occurred in 1836, fifty seven years after his graduation.

But why rank him among Unitarians? He was always an Orthodox man. Admitted. But his Orthodoxy was not the same as that of some other ministers. He was a friend to the Worcesters. He stood by them when others warred against them. He approved the doctrine maintained in the 'Bible News.' He avowed his belief in that description of Unitarianism; saying, however, 'I do not go over to Mr. Worcester, but he has come over to me.' It appears probable from this declaration that he never had been an Athanasian, but always a high Arian. And such may be the fact in regard to more than half of those who are called Trinitarians. They do not conceive of the Son as being either the same as the Father, or equal to Him. They accept the words of the Son in their obvious sense; 'My Father is greater than I.' No child reads the New Testament without receiving impressions of Arianism; and the mind of the catechumen is startled when he first realizes the import of the passage; 'these three are one God the same in substance and equal in power and glory.' Dr. W. doubtless early received such impressions and always retained them. And had all the ministers in N. H. been of his mind and spirit the Worcesters had never been persecuted as heretical felons, nor had the hand of Christian fellowship been withdrawn from any formerly accepted brother because he believed that the God of the Bible was but one person; that the Son was dependent on the Father; and that a man's religious faith is sanctified by nothing other than the goodness of his heart and conduct. S. F.

CHURCH AUTHORITY—PRIVATE JUDGMENT.

That the individual is to believe what the Church tells him to believe, instead of forming his own creed, as best he can, by a personal examination of the Scriptures, is a doctrine which, one would think, no class of Christians in this country would like to have the credit either of holding or teaching—the Roman Catholics alone excepted. But it so happens than in the sect called Episcopalians, there is a growing party, commonly known by the name of *High Churchmen*, whose leaders, and among them several Right Reverend Bishops, strenuously maintain and industriously inculcate this doctrine, both from the pulpit and the press. As a specimen of the language they are accustomed to use on this subject—it is a far less offensive one than often occurs in their writings—we quote a brief sentence from the last number of the New York 'Churchman,' the leading organ of the party. After prosing, usque ad nauseam, about the 'authority,' 'indefectibility,' 'infallibility,' &c., of THE *Church*, (meaning of course the sect, with which he communicates) the Editor says:

'From all which we conclude, that the Church of England and the Protestant Episcopal Church in America, do not rest upon the principles of *private judgment*, but on the principle of *infallibility*; in other words, that their members are not left like Presbyterians, Congregationalists, Methodists, Baptists, Quakers, and Socinians, to take the Scriptures as they may chance to be explained by private individuals, but *required to receive them in the sense given to them by the creeds of the Catholic Church.*'

And is it indeed so? Why then any longer retain the name of 'Protestant'? The title has already been disavowed by Episcopalians at Oxford; when will the same be done at New York? It matters little; but the question, Whether the principle of private judgment is to give place to that of Church authority in this country, is one of the utmost importance; and now that the subject is before us we will take the liberty to commend to the consideration of High Churchmen amongst us a few paragraphs addressed, not long ago, to their brethren in England, by Prof. Baden Powell, of Oriel College, Oxford, himself an Episcopalian.

'*The doctrine of the Church, the traditions thus delivered, do, in fact, convey some views over and above those actually disclosed in the writings of the New Testament alone.* This indeed is almost too evident to need formally stating But it is desirable to keep steadily in view, how absolutely this is, and must be the case, whether the *addition* be made in one form or another: whether it consist in the actual propounding of some specific doctrine in express terms; or merely in an explanation or sense put upon the terms of some passage of Scripture: or in a scheme, arrangement, or formulary, by which the scattered declarations of the sacred writers are reduced into system and connected together; or in the positive injunction of a rite or institution, only alluded to, and perhaps not that, in the New Testament. *In any way there is something added.* By some of this School, Tradition and the Church are expressly represented as standing in the same position with respect to the Bible, as the Newtonian system does with respect to the mere phenomena of astronomy: which at first sight even appear at variance with it. According to them, the office of the Church is not only to preserve the true doctrine, but to drive away the false: the Church is to condemn heresy: that is, to be the judge of the truth: and the *judge* is the *depository* of the truth. They claim for the Church an authority to enforce its decrees on the acceptance of men, and to demand their submission.'

'Yet even under this system, when the votary is called upon to submit his judgment to authority, is he not to satisfy himself in the first instance on what the claims of that authority rest? If he is exhorted to follow 'the *old paths*,' is he not to inquire into their *antiquity*? If the Catholic traditions are to be kept, but not the Romish, is he not to judge which are Catholic and which Romish? In short, *at some stage* is there not to be an appeal to conviction? Though it be forbidden to discuss the tenets inculcated, yet surely the disciple must, in the first instance, be satisfied of the commission of the teacher to inculcate them. Though private judgment is prohibited as to *doctrines*, is its use forbidden as to the *evidences* on which the Church grounds its claim? Or does the Church go the length of asserting absolute supremacy and infallibility, and thus urge a *compulsory* submission, without even a question as to its authority, and lift the sword of persecution as its sole evidence? This, indeed, would be but consistency, if its claims be followed out to its legitimate extent. Then, in fact, it would do no more than the Church of Rome has done; and with perfect reason. A church really divine and infallible cannot condescend to any appeal to human conviction. To doubt its authority is *a sin*; to call it in question is *blasphemy*. Such are the fair pretensions of the Romish church.

Thus, from the very nature of the case, it follows that the alternative *can* only be between rational evidence and absolute infallibility. If a man may judge for himself on *one point*, what *can* hinder him from judging on *another? or all others? What power shall draw the line, without being itself amenable to the same judgment?* Private opinion *must* be allowed on *all* points, or prohibited on *all* points; and if prohibited, it must be by *force*, not by reason: for that would be an appeal to reason. There *can* be no middle course between the *unlimited* freedom of conviction and the dungeon or the stake.'

'Though there neither is, nor can be, consistently with the New Testament, any authority to decide what is true doctrine, and what is heresy, or to claim spiritual dominion over *others*, yet, as all real faith is grounded on conviction, there does, and must, exist in every man, fallible as he is, such a power to determine the truth *for himself*; not merely as a right, but as a duty; not merely as a privilege, but as an obligation. His own conscientious conviction, imperfect as it *may* be, but *free* as it *must* be, exercised according to the best of the ability given him, whether great or small, thus becomes *sacred* to *him*. It is that by which he must be guided in the most intimate connexion with his own personal responsibility: *not* a responsibility (as has been unintelligibly contended,) of the *understanding*; but of the *will*, to preserve the honest use of the understanding. And if the inevitable *varieties* of private judgment be objected, as inconsistent with the *unity* and invariableness of truth,—I reply,—truth is indeed *one* and *invariable*, but it not only may, but must, be seen under *different aspects*, and with *different degrees of clearness* by different minds. To each it is realised, as far as the nature of the case permits, if he seek and receive it honestly to the *best* of his ability; not resting satisfied in any attainment, but continually striving to advance and improve. The measure of that ability, and the light vouchsafed, may be more or less. Christianity looks only to an improvement *proportional* to the means granted; a constantly progressive *advance*. It assures the disciple that increase of grace and light will always be given, if properly sought,—that every one has enough given him to profit by,—to judge for *himself*, but not to *judge others*.'

CORRESPONDENCE.

Milwaukie, June 9th, 1842.

Rev. Chas. Briggs, Sec. of the Un. Soc.,

Dear Sir,—Though personally unknown to you, we have ventured to address you this letter, soliciting through you the aid of our Eastern friends in establishing a Unitarian Society in Milwaukie. We have heard from our highly esteemed friend, Rev. Jos. Harrington, of Chicago, and others, of the lively interest taken by you in the progress of the Unitarian reform in the North West. We are therefore bold to speak through you to our friends, plainly and earnestly of the wants of this place. Our condition may have been fully and particularly made known by Mr. Harrington, or others. In August last, Mr. H. preached here the first Unitarian sermon ever delivered in this place. Just before that time, there were not known to be more than ten Unitarians in Milwaukie. Mr. H. was with us two weeks and delivered about 12 discourses. They were most eloquent, convincing and admirably adapted to his hearers. It was delightful to witness the deep interest and satisfaction with which he was listened to by large audiences, to many of which his doctrines were novel, while to others, they had been rendered odious by report. His success was astonishing both to himself and to ourselves. A deep and lasting impression was produced. A spirit of inquiry was awakened. Many were fully convinced, and a large number put in the way of convincing themselves. In April last, Mr. H. came again at our request, continued his course of lectures and remained with us three weeks. At that time, there were seven denominations of Christians here holding meetings regularly, having generally respectable and able ministers. One of the churches during the winter had kept alive by intense efforts through S weeks, a strong religious excitement. Yet Mr. H. was received with the same enthusiasm, and listened to throughout the whole of his long course with increasing interest and satisfaction, by large audiences.

One of the evidences of the effect produced, was the manifest alarm and jealousy of the most zealous orthodox, who by personal persuasion, well timed rival meetings, solemn warnings from the pulpit, and in many instances by gross misrepresentation, sought to diminish the number of our congregations and to stay the progress of our doctrines. Mr. H.'s labors were crowned with the most complete success. The larger portion of his hearers had become declared and decided believers. We became strong enough to organize, and while he was with us was formed the First Unitarian Society of Milwaukie, of which the undersigned were elected Trustees The number of subscribing members is now about 40 male adults, who in repsect to influence, character, pecuniary ability, interest, zeal and, every thing which gives strength to a society, are at least equal to any society in the place. Most of the members are heads of families. There are very many others who are friendly, but decline subscribing to any articles; many more are indifferent, but could be induced to aid us, when we are firmly established and have pulpit ministrations. The number of subscribers is increasing from day to day. The society has resolved to provide regular preaching, as soon as it can be had. For this purpose the Trustees under its order have circulated subscription papers in order to ascertain what sum could be raised for the support of a minister, for a year, or for six months, on trial. We have satisfied ourselves that we can raise for the first year from $600 to $800 for the maintenance of a preacher, who will give fair satisfaction, and from $300 to $400 for six months. If the preacher is such an one as our wants require and can be had, our pecuniary ability will increase rapidly from year to year. The first business of the society is then this: 1st, to obtain a suitable minister for six months, a year, or a longer time, as circumstances shall justify; 2d, to make provision for his salary, when he is obtained. We were very solicitous to make an arrangement with the Society at Chicago for the services of Mr. H. for 4 or 6 months of the year, by paying our proportional share of his salary. But our friends there justly fear that such a sacrifice on their part would be fatal to the best interests of their society. Our only recourse then, is to call upon our Eastern brethren, to send us a suitable preacher, and to give to us such pecuniary aid, as we may have need of in a short time, until we can go alone. For this purpose do we now write, by the advice and suggestion of our friend Mr. H., and other brethren, well known to many of our Eastern friends at Boston and its vicinity. We are persuaded that our call will not fall on cold or ungracious ears. We cannot but believe that if our claims were rightly presented to you and to your fellow-laborers around you, every one of you would be alive with ardor to establish and build us up; and earnest spirits of the richest promise who are devoting themselves to the ministry, would willingly embrace the opportunity now presented. We mean to speak within bounds, when we declare it to be our opinion, that no city or town from the Atlantic to the Mississippi, (excepting perhaps some of the great cities on the sea-board) presents to such a young man as we want, a nobler field of exertion and usefulness than Milwaukie. The prospects at Chicago and St. Louis, when our friends began the work in those places, were far less flattering. Our town (next to Chicago and perhaps not behind it) will soon be the largest town in the North-west. It is beautifully situated and remarkably healthy. It numbers by the census just taken this year, almost 3000 inhabitants, and is increasing in wealth and population more rapidly than any town west of Lake Erie. As Boston is the commercial emporium of New England, so will Milwaukie be of Wisconsin, embracing an extent of country greater by 8000 square miles than the whole of New England. Who can measure the extent of the moral and religious influence which shall hereafter emanate from this embryo city, and following the hundred channels of trade into the interior shall diffuse itself over a country capable of sustaining a population sufficient for an independent kingdom? But there are other circumstances far more favorable to an enterprize of religious reform. The male population of young communities in the North-West generally, and especially in Milwaukie, is characterized by great mental activity; it is composed principally of young men of enterprize, collected from different sections of the Union; frequent collisions of opinion have worn away the common religious prejudices, bigotry and intolerance; to these have succeeded great freedom of thought and liberality of sentiment; every dogma and creed here undergoes the most severe scrutiny of reason; and in consequence, many of the most thinking men, finding themselves compelled to reject the absurd doctrines of the Orthodox, have been afloat without any defined religious belief, and some tottered upon the verge of scepticism. Not a few of them have already embraced our simple and rational faith, and nearly all the rest are promising subjects for right religious instruction.

Again, it is worthy of consideration, that the rapid changes in the progress of society here, besides furnishing a vast field for moral and religious enterprize, must of necessity rouse to unwonted activity the energies of a noble mind devoted to the cause of a great religious reform. But the progress already made, the work already done, constitutes a claim on your liberality too strong, we think, to be resisted. We have alluded to the great success of Mr. H.'s labors here. The question to be answered is, shall this work be perfected?

A rich field has been opened and prepared; much seed has been sown, and taken root: shall it ripen into a glorious harvest? We are ready to do our part, our zeal burns steadily, as yet; our faith is dear to us; we are now ready to make great exertions and sacrifices, if need be, in behalf of the pure gospel. But how soon will this zeal and devotion, unless kept alive and cherished by pulpit ministrations and continual religious culture, cool and die away? We must advance or fall back. Shall the field of promise opened be abandoned? Shall the ground gained by the arduous labors of Mr. H. be surrendered? Once lost, its recovery will be slow and difficult.

Will you present our case in strong terms and in its just claims to some of your young men, just entering into the ministry, who are fitted for the place. In making a selection for us, one fact should be borne in mind, which is, that to effect the desired good, he must be a man of an earnest religious spirit, of undoubted ability and acquirements, and of prudence and discretion. Certain we are that an able minister might, after a reasonable time, be handsomely maintained unassisted from abroad. But no minister can probably be supported the first year without aid from the East; allowing to him a salary of 800 or $1000, the difference between one of these sums and the 500 or $600, which is the maximum of our present ability, must be made up by others. We know that the feeling of many amongst you has been adverse to missions and to sending aid abroad. But Wisconsin is part of our common home. We are your brethren and children in the flesh also. We are now in the feebleness of infancy and need your fostering care for a little time; shall we not have it?

But we must draw this letter to a close. More has been said than perhaps it became us to say. Mr. H. will add his request to ours. One consequence of our success, in our application, will be frequent visits from Mr. H., in exchange with our minister. Mr H. while here distributed about 1500 tracts. They were circulated freely and read with avidity. They have confirmed the faith of many of our friends and removed the prejudices of many who looked upon us with distrust. We might cite instances if time would permit.

We are very respectfully,

Your Ob't Serv'ts

William A. Prentiss, Hubbel Loomis, John H. Tweedy,—*Trustees of the 1st Unitarian Church at Milwaukie.*

Quincy, Ill., June 14th, 1842.

My Dear Sir,—Permit me to express, through you, to those friends at the East who have so generously aided us by donations of books and tracts, the sincere thanks of the Teachers and Pupils of the Sunday School, and of the members of our Society, and, I trust I may add, of the hundreds of others in whose hearts the truths contained in these books and tracts will meet with a joyful response. We have received in all, three boxes, containing donations from Rev. Mr. Allen's Society in Northboro', Rev. Mr. Ellis's Sabbath School Teachers in Charlestown, Rev. Mr. Peabody's Sabbath School in Portsmouth, N. H., Rev. Mr. Pierpont's Sabbath School in Boston, Rev. Mr. Edes's Sabbath School in Nantucket, the Book and Pamphlet Society, the Unitarian Association, and from some other sources. These books and tracts have been the means of increasing the usefulness of our Sabbath School and of our Society. We have now a good Sabbath School Library and a good Parish Library from which books are taken out on every Sunday. We have received such generous contributions that we are determined to dispense to others around us as we have opportunity. Already are many of the little messengers which we have received travelling on errands of love far from this place. As the recipients and the dispensers of the charity of our Eastern friends, we can now only express our heart-felt thanks. But true charity is its own reward. And we doubt not that those who have sent us so many tokens of their love have faith that no good book can come into this region, and be carried from house to house, without doing a good work. Although many who have aided us may never hear of any good done by their gifts, yet the time may come when the secrets of many hearts will be revealed, and when it shall be found that good impressions have been made, and new light shed into the mind, and noble impulses given to the soul by these very books, and that they have been the blessed instruments, under Providence, of leading many into the kingdom of heaven.

I might mention some cases of good that has already been done. A poor widow sends her four children to our Sabbath School. She reads but little herself, but says that her children read to her their books, taken from the Sabbath School. To speak in her own simple language, 'My oldest boy was, one day, reading a story about a little boy who helped his poor mother. He stopped, and looking up to me said, 'Now, mother, was n't he a good boy, to help his mother so?' 'Yes,' I replied. 'And, now, Isaiah, do you know that that is just your case?' 'Yes, mother,' and a tear stood in his eye.'

I have recently been to Burlington, I. T., and to Warsaw in this State. In Burlington brother Bridge has been laboring for several months. There are many in B. who are very much interested in the cause of Liberal Christianity. Burlington is a flourishing and rapidly increasing place. It contains now a population of about 1500, and bids fair to be the largest and most important place in the Territory of Iowa. It is therefore very desirable that a Church should be erected there, and a preacher sustained. There are Unitarians in Bloomington, Fort Madison, Wapello, and Iowa city—and a missionary would receive something towards his sup-

port in all these places. I trust they will not be left destitute. On my return from B. I stopped at Warsaw. I preached there on Sunday afternoon and evening to good audiences. Our friends in that place are very desirous of having preaching among them.

I am rejoiced to learn that great sympathy is felt at the East in the cause of Western Missions. Shall we not soon have more laborers in this region? Can there not be found among the hundreds of young men in the East who are deeply interested in our views of Christianity a few who will be willing to 'take up their cross,' for the sake of proclaiming these views to those who are hungering and thirsting for them in the West? I say, 'take up their cross'—and when I say it, I mean what the words signify. Unless a preacher have the true missionary spirit—unless he have courage to meet and faith to overcome every obstacle—unless he be ready to suffer persecutions, and cut himself off from the sympathy of his brethren in the ministry—let him never cross the mountains to proclaim the glad tidings of great joy. But if he have this spirit of his Master, great shall be his reward.

Yours in love, O. M.

REMARKS AT THE ANNIVERSARY OF THE A. U. A.

Rev. F. A. Farley, of Brooklyn, N. Y., said that he came to the meeting with no intention of speaking, but found he could not sit still. He had indeed almost pledged himself to let the week of anniversaries pass, so far as he was concerned, silently. But it would not do, and he rose to say a word because he could not help it. He could not, if he would, hold his peace.—His heart beat in unison with the chord which had this evening been so well and so faithfully struck, and it would seek utterance by the voice.

He trusted all felt it good to be there. Good, especially, because of what our eyes see and our ears hear from all quarters, of the improved and improving state of things among *us*,—in *our* own Zion. It was but two years ago, in that house, on the very spot where he stood, that he gave vent to feelings of lamentation and sadness over the apathy and coldness which had for a long while been creeping upon us; and he had, at the moment, a striking testimony to the truth of what he said, in the bare walls and meagre audience which he then addressed. But what do we see now? The accustomed place of our solemn gathering together,—he would not say crowded,—but still well and largely filled; and the kindling eye, and the evident interest pervading all who are here, giving eloquent tokens that it is not in vain that we are united together as a body of the disciples of the Lord Jesus. He well remembered being then called by more than one of his professional brethren even, either very sick or very crazy, on account of what he then said; but he rejoiced to know, that some, at least, who thus regarded it at the time, had since acknowledged that he was right. A new and a better state of things has begun. As a body of Christians, we are becoming, he believed, more alive to the great, vital, spirit-stirring and spiritual truths which we have received and proclaimed. The need of a more hearty engagedness in religion as a most solemn reality, having most momentous and intimate connections with the life of every individual soul, is being more and more felt. One of those who had preceded him had declared his belief, that within twenty years we should, as a sect, either be eminently successful and powerful or cease to be. For his part, he believed, that let us only be entirely faithful to our views of Gospel truth, which to us must, if we have any sincerity, be identical with the Gospel itself; and those views would, within twenty years, be largely triumphant; already there are signs of this. Some of the great principles for which we had most strenuously contended, are now accepted and contended for by the dominant sects. And with the increase of a true and devotional spirit among us, by which the morality which we rightly valued might be sanctified and made stable, our success was made sure. The cause of the slowness of our progress herctofore must be chiefly found in our own unfaithfulness, and not in the views themselves. In them his confidence was never greater, and if we will only do them full justice in our daily walk, and in our entire lives, there is nothing to apprehend.

VENTILATION OF CHURCHES, ETC.

Messrs Editors,—I cordially respond to the remarks of 'A Gasper' in your paper of 18th inst; but think he has left unsaid many things that might be said with profit in regard to the cause of 'sleepiness at Church' and the means of curing the evil.

And first in regard to 'ventilation;' your correspondent would have added to the force of his argument by stating the facts well known to every chemist that the noxious gas thrown out of the lungs in respiration and the equally noxious matter given off by the skin in insensible perspiration are both heavier than common air, and therefore tend to the lower part of the building, or apartment in which they are generated. Now the little boxes or pews, with which the floors of most of our churches are covered, are excellent resorvoirs for this deadly mixture of gas and putrifying effluvia; and the breezes of heaven let in through the doors and windows of the church will strive in vain to dislodge it, unless an outlet is made for it at the bottom by opening wide the doors of these reservoirs. So that if it must needs be that each family of a worshipping congregation have its particular pew,—I will not stop here to show how much better a plan it would be to have open seats or settees in our churches—let not only all the doors and windows of the building be kept open for at least one day during the week, but let also the pew-doors be left wide open from one Sabbath to another.

But there is another cause of the sleepiness complained of, to which your correspondent has not alluded, but which is undoubtedly of more soporific efficiency during the afternoon service than all other causes put together. I mean the practice of entering upon the second service so early in the afternoon, while the system is under the lethargic operation of digesting a hearty dinner. There is no denying the fact that many families, if not most, are in the habit of having a particularly good dinner on Sunday; and it is equally undeniable that any one who eats plentifully at noon and thereupon sits quietly at ease on a cushioned seat—to say nothing of now and then inhaling a whiff of carbonic acid gas instead of pure oxygen—will feel an inclination to sleep. Such is the inevitable effect of repletion and inactivity on any day of the week, but especially on Sunday, as the interest and cares of business avocations, which on other days usually banish sleep, cease to operate on the Sabbath. So long, then, as the practice of holding an early service in the afternoon continues, the only means of maintaining at that season a becoming wakefulness is to refrain from over-eating. We must have not only 'temp'rate vapors bland' for our lungs, but a lightness of spirit 'from pure digestion bred.'

But better than all towards insuring a suitable frame of mind for devotional exercises, I would have the afternoon service deferred to a later hour; that an interval might thus be afforded sufficiently long for the tardiest stomach to do its work; an ample season of repose for the weak and the over-fed, and of meditation for the spiritually-minded.

It is truly a deplorable evil that a service designed to raise and quicken the mind should often have no other effect than to 'lap it in oblivion.' I have not ascribed this melancholy result, as some do, to a want of unction in our preachers, for though they have the tongues of angels, they will prophecy in vain unless their words are addressed to a 'fit audience.' The ground must be prepared for the good seed before it will take root. In other words, if we would have our minds in a fit mood to enjoy sacred seasons and services and to profit by their influence, we must begin by conforming to the natural laws which affect our physical organization. We must have pure air to *breathe*, before we can think or feel, and the digestion of the stomach must go on without *clog* or *oppression* before the mind will receive and assimulate its spiritual food. R. S., Jr.

'LIBERTY, HOLINESS, LOVE.'

Messrs Editors,—One of the best Tracts of the A. U. A., in my opinion, is 'Sober Thoughts on the State of the Times,' which I beg all Unitarians to read. The writer's good words suggested by your motto may perhaps help to fill a corner of the Register. They are the following:

As I am writing this, my eye is caught by the motto which stands at the head of one of your periodical journals. '*Liberty, Holiness, Love.*' It seems to have been assumed as descriptive of the objects which you are to keep in view, and the character which you are to form. They are well chosen words. They constitute a beautiful and harmonious trio, whose blended hues, whose vigorous coaction, delineate and describe what the Christian Church should be, what the Chrtstian Truth should produce. Is it not the purpose of the truth to 'make free;' and where the spirit of the Lord is, is there not Liberty? Is it not the province of the truth to 'sanctify?' And doth it not 'work by love?' Every one that hath been wrought upon by its power, *knows* that such are its effects. And where it hath brought out the church from its more than Egyptian bondage to earth and sense and man, from the degrading slavery of sin into the liberty of the sons of God; where it hath raised it up by its celestial energy, to a thorough Holiness;—and filled it with that love to God and men, which is the substance of religion on earth, and the essential spirit of heaven; then hath it not done its errend, hath it not accomplished its mission? It augurs well therefore for any church or body of men, that it will take this for its watchword, and hang it out as an ensign to rally by in the face of the world. It describes what ought to be the spirit of the christian world. God grant it may prove to be your spirit!

But it must not only be hung out from your walls, or blazoned on your armor, or written on the foreheads of your priests. It must be engraved on the living tablets of your hearts. It must be a deeply felt sentiment of your inmost souls. It must be the earnest voice of your resolute spirits, day and night, continually prompting to thoughts, words, deeds, that correspond. It must be the inwrought character of your churches, as well as the motto of your books.'

THE MIDDLESEX NORTH ASSOCIATION.

The Middlesex North Association will meet at the house of Rev. Mr. Kinsley in Stow on Wednesday, July 6th, at 10 o'clock P. M. Public services in the Church at half past 1 P. M.

By order of the Scribe.

UNION PASTORAL ASSOCIATION.

Will meet at Rev. John Parkman's in Dover on Tuesday, July 12, at 11 o'clock A. M.

Samuel Osgood, *Sec'y.*

RECENT PUBLICATION.

War and Christianity; an Address before the American Peace Society, on the 14th Anniversary, in Boston, Mass., May 23, 1842. By Samuel E. Coues. Boston: 1842.

We had the pleasure of listening to this Address at the time when it was delivered, and we have been gratified by a perusal of it since its publication. The friends of Peace will do well to circulate it widely.

SUNDAY SCHOOL SOCIETY.

The Associate Agents of the Sunday School Society, having re-organised for the season, give notice, that they hold themselves in readiness to perform any duty which may be required of them in aiding or encouraging Sunday Schools or in advancing the general cause of the religious education of the young.

The associate agents are Rev. Messrs Gray, Waterston, Muzzey and Messrs J. F. Flagg, G. F. Thayer, R. W. Bayley, W. P. Jarvis and L. G. Pray. Communications on the subject requesting visits &c. to be addressed to Lewis G. Pray, 39 Allen Street, Boston.

FOURTH OF JULY.

Preparations are making in many towns in this State to celebrate the approaching anniversary of our National Independence on strict Temperance principles. The brandy bottle and the wine cup will be abolished—and woman, with her bright smiles and cheerful looks, which shed a genial ray over the festive board, a thousand times more grateful and welcome than the intoxicating cup. Celebrations conducted on these principles, instead of brutifying and degrading, tend to elevate and purify the soul.—*Mercantile Jour.*

GENERAL INTELLIGENCE.

Island of Rhoda.—From the palace of Ibrahim Pacha, ruler of Egypt, you may pass over, by ferry-boat, to a small Island called Rhoda, where the infant Moses is said to have been found, in the bulrushes by Pharaoh's daughter. We are told, by the correspondent of the New York Observer, that Ibrahim Pacha has purchased this Island and converted it into a Garden, which is tastefully laid out.

Mahomedan Worship.—The correspondent of the New York Observer gives an account of the worship at the principal Mosque of Cairo. He was not permitted to enter himself, lest his Christian feet should polute the floor. He made his observations from a stand directly opposite the principal entrance. He says:—

The congregation, all of men, for women are not admitted, was large and respectable. This was the chief Mosque of Cairo. Numerous horses held by servants, with elegantly embroidered saddles of crimson, purple, blue and buff silk velvet, or fine broadcloth, all profusely adorned with tassels, fringe and gold, and with bridles and breastbands, whose rich ornaments of golden fringes and tassels half covered their necks and breasts, announced that the rich and the noble there. Many a Turk, Arab, Fellah and Bedouin came after our arrival and went in to worship. Each one on arriving at the door of the Mosque, and before stepping upon the floor, took off his slippers, and placing them in his left hand, sought out a place to seat himself cross-legged like a tailor. All the military officers took off their swords and laid them with their slippers directly before them on the floor. An Imam, or Mahometan priest, read from the Koran, and expounded in a loud shrill tone, a part of the time.

I never saw a congregation more devout in appearance. There was no starting about, no lolling, no sleeping. All *seemed* absorbed in the business of their worship. It was a solemn spectacle, to see a whole congregation reverently bowing their heads together as before the Almighty, and then kneeling and bending till their foreheads all touched the floor. So far as I could observe, their worship was directed not to Mahomet, but Jehovah. They have no images or pictures, and their adoration is eminently spiritual. I confess I have been struck with the simple devotions of the Mahomedans, as they have come under my notice. But when I look at the condition of the worshippers, and especially at that of their women, I can see that something is wrong in their religion, radically wrong. But O that Christians would exhibit more of their consistency, and like them carry religion more into the daily concerns of life.

A letter from Cairo states that the Pacha of Egypt, with a view of putting down the slave trade, has laid a heavy tax upon the sale of slaves in his dominions, this being the only way in which he can attack the traffic, as it is tolerated by the Mahometan religion, and vindicated by the Ulemas.

Copper.—There are on the shores of Lake Huron, the most extensive beds of Copper which have ever been found in the world. They have never been wrought until now. A couple of Yankees set up a rough establishment for melting the ore last year, and the first proceeds of their labor appeared in our market last week in three tons of ill shapen pigs. They will, however, do better as they go on, and if only sufficient protection is afforded them, they will be able to supply the whole world, and we are not sure but they will do it whether protected or not.—*N. Y. Jour of Com.*

An American Killed.—A letter, says a Baltimore paper, dated on board the frigate Brandywine, at Gibraltar, May 2, states that Samuel McNeir, of Baltimore, attached to said frigate, was killed at Mahon on the 15th March preceding. It pears that he was on shore on leave, and being mistaken for another person about the same size, who had rendered himself obnoxious by appearing against a Dago, he was stabbed from behind, the instrument passing through the lungs. The murderer had been apprehended, and it was supposed would be doomed to death.—The messmates and shipmates of McNeir subscribed $150 to erect a tomb stone over his grave. This liberal and kind feeling is characteristic of the American seamen.

Duel.—Col. Webb, Editor of the New York Courier and Enquirer, and Mr Marshall of Kentucky, fought a duel in the state of Delaware on Saturday last.—Two shots were exchanged, the first without effect. The second fire, Col. Webb received his antagonist's ball through the muscular part of his left leg, just below the knee, and thus ended this disgraceful affair.

Terrible Visitation of Death from Lightning.—A correspondent of the Baltimore Patriot gives an account of the terrible effects of lightning among a group of persons assembled on Sunday, the 19th inst., under a tree at Sykesville, Maryland. The group consisted of Mr. Alexander Goldsborough, (son of Dr. Howes Goldsborough) Mr. Frazier, his son Joseph, about 17 years of age, and John Harvey, a youth, who had gathered for the purpose of listening to a Temperance lecture. The three latter took seats at the root of a large oak tree by the side of each other (Mr. Goldsborough standing three feet off) all conversing, waiting for the speaker for the evening—not noticing a small cloud from the south—when the tree was struck, the electric fluid descending, was spent amongst the unconscious group. Young Frazier was instantly killed, his head receiving the fluid; such was the concussion, a great quantity of blood flowed from his ears, mouth, nose and eyes; scorching the hair, and leaving the forehead marked as with a hot iron; down the spine the skin was black, and as if a rasp had passed over it; his hat of fur was literally torn to pieces, portions of it driven with force into the tree, and his clothes blown to rags. The remaining three were discovered some time after by a gentlemen who rode up, crawling and rolling on the earth. Young Harvey was injured but little. Mr. Frazier was severely shocked, suffering much with his head, and oppressed breathing—blood letting restored him. Mr. Goldsborough expressed himself as feeling like a crushed mass, with a consciousness only of remaining life. After hours of suffering he was restored.

Bunker-Hill Monument. The Top Stone. Considerable interest has been manifested, and many questions asked, with respect to the manner of placing the top stone on Bunker-Hill Monument. The block is four feet and nine inches square at the base, while the four sides will be hammered from the apex to the edge, forming a flattened four-sided cone. It constitutes of itself the apex of the Monument, and it has been supposed by some that it would be a very difficult matter to place it in its intended position. But the difficulties are easily obviated by the arrangements proposed by Mr. Savage. For the purpose of raising the stone, (as the derrick at present used must come down,) a pair of shears will be raised directly over the Monument, one leg on each side, resting upon timbers projecting from the openings. The shears will be sloped towards the city, and the block will be raised on the front side of the Monument. The difficulty of attaching the fall to the block, (as no holes can be drilled into it, as in the other blocks,) will be obviated by leaving projections on two sides of its surface—like ears—to which the rope will be fastened. These will be hewn off, after the stone has been placed in its position.

Dimensions of the Top Stone—Square at the base, four feet nine inches; thickness through the centre, three feet six inches; weight of the block, about two and a half tons.—*Bunker-Hill Aurora.*

The Cost of a Single Blow.—Mr Thomas Campbell, of Baltimore, was tried on Wednesday, for striking a Mrs Given, with an iron seive, which badly mutilated her face. She had called upon Campbell for a little bill he owed her, and he paid her in the manner described. The jury retired, and in a short time returned with a verdict in favor of the plantiff, for *six hundred dollars* damages and costs.

Drowned.—A son of Mr. E. Parker, Newton, Lower Falls, 13 years of age, in company with another boy about the same age, went in to bathe in the river above the village, on Tuesday 21st and was drowned. The river has been raked in every direction, but the body had not been found on Saturday.

Mr. Stephen Hill, who has been conductor on the Boston and Providence Railroad for seven years, died at Providence on Sunday, after an illness of two or three weeks. His body was brought to this city yesterday morning, and will be carried to his friends in Maine for interment. He was about 30 years of age.

The Tariff and the South.—In the House of Representatives, yesterday, Mr. White of Louisiana submitted a memorial of the sugar planters of that State. This document, very numerously signed, and which was also presented in the Senate on the preceding day, is the product of a Convention recently held at Donaldsonville. It exhibits the melancholy condition, bordering on utter ruin, to which the sugar-growing interest is reduced under the operation of the act of 1833. The statistics are taken from public documents and other authentic sources. It results from this expose that the profits of the culture are now almost nothing, and can scarcely be estimated at more than one per cent. on the aggregate capital invested. It shows a progressive decrease in the sugar plantations of the State, and that the entire interest is threatened with annihilation. The memorialists maintain the mutual dependence on each other of the different branches of home industry, and describe the debasement of the sugar growth as contributing extensively to the actual depression of other States, for which a great and active demand is created by the sugar culture in Louisiana.

The memorial concludes in favor of a wise system of discriminating duties, and earnestly prays Congress to rescue them, while it may be yet time, from impending destruction. The memorial is drawn in a sp rit of moderation, and its views and reasonings deserve serious consideration by those Southern gentlemen, especially, who so stoutly impugn all discrimination.—*Intelligencer.*

Death of the Hon. William S. Hastings.—The Washington correspondent of the New York Express, in a letter dated on Sunday, mentions the death of Mr. Hastings, the representative from the ninth district in this state, as follows:—

'I regret to inform you of the death of Wm. S. Hastings, M. C. from Massachusetts. He died at the Springs, after a somewhat protracted illness. The House of Representatives, of which he was a silent but valuable and efficient member, will take order for his obsequies to-morrow morning.'

Rhode Island.—Intense interest has been felt in this city, for some days, in relation to the state of affairs in Rhode Island, which has been increased with every new arrival of mails or passengers. We received nothing very authentic until Wednesday, as every piece of news seemed to be more rumors of war, but nothing definite. The following from the Providence Journal Extra contains the latest particulars.—

From Chepachet.—We have just seen Mr. Anthony Whittaker, bearer of despatches from Col. Brown to Major-General McNeil. The forces under Col. Wm. W. Brown, about 500 strong, left Greenville at about half-past four this morning. Greenville is eight miles from Chepachet.

Upon arriving near the fortification, it was evident that the force had materially decreased, so that the scout party, without waiting for the advance of the main body, determined upon entering the fortification alone. No resistance was made.

One of the Marine Artillery was fired at by a son of a high officer under Dorr's government. The ball went through the skirt of his coat, and lodged in his cartridge-box. The man was pursued to a house, in which he took refuge. He has undoubtedly been taken. The prisoners were set to work building the entrenchments.

The men fled in confusion, and the scout party took possession without firing a gun. The fortification proved to be a miserable affair. The main body immediately arrived and took possession of the village. It is strictly guarded, and escape from it is impossible. The number of prisoners was about 100, and more were taken constantly. The house will be thoroughly searched.

A scouting party of the infantry, of about a dozen of men, led by Lieutenant Pitman, kept in advance from half a mile to two miles. They took and sent to the rear 30 persons in the course of the march, all fugitives from Dorr's camp.

Our men were fired upon in going into Chepachet, and one man was wounded. They returned the fire. No one belonging to Col. Brown's command has been killed. Five field-pieces were found in the fort: also a large number of muskets and rifles, and some pickes were found. An excellent ammunition wagon was captured, which came very opportunely for the Marine Artillery, their own having been broken down.

Dorr fled last evening at 7 o'clock, with fifty men, in the direction of Connecticut. His own men were ignorant of his flight, and many of them declared they would shoot him, could they find him.

A large body of them went through Burrillville, in the direction of Massachusetts. The fugitives were in considerable parties, and well armed. They will therefore be dangerous to the peaceable inhabitants, unless they are taken.

MARRIAGES.

In this city, by Rev. Mr. Sargent, Mr. George H. W. Somerby to Miss Elizabeth T. Adams.

In Springfield, by Rev. Mr. Peabody, Mr. John Kimberly to Miss Sarah A., daughter of Mr. Horace King.

In Jamaica Plain, by Rev. Dr. Gray, Mr. Geo. H. Richards, of Hillsborough, (Illinois,) to Miss Irene H. daughter of Bradford Lincoln, Esq. of Jamaica Plain.

In Salem, by Rev. Mr. Upham, Mr. Porter Lambert to Miss Julia Deland.

In Portland, (Me.) by Rev. Mr. Whitman, Mr. Samuel H. Silsby to Miss Elizabeth W. Walker.

In Augusta, (Me.) by Rev. Mr. Judd, Capt. Samuel Gore, of Boston, to Miss Lucy P. daughter of G. C. Child, Esq.

In Providence, R. I. by Rev. Mr. Hall, Christopher H. Greene to Sarah Anna, daughter of William Chase.

In New York, by Rev. Mr. Bellows, Charles Dellinger, to Julia, daughter of the late John Bloodgood.

DEATHS.

In this city, Mary I. wife of E. M. Whitney, and daughter of the late Oliver Mills, Esq. aged 26.

Mr. Calvin Swallow, 43.

Harriet Sophia, wife of Mr. James F. Fullman, 25.

In Lincoln, Julia, only daughter of Charles Wheeler Esq. and grand daughter of the late Rev. Charles Stearns, D. D.

In Tewksbury, June 18, Mr. Frederick A. Parker, 23, eldest son of the late Dr. Parker, of Salem.

In Pittsfield, Mass, 16th inst. Moses A. Lee, aged 36, Professor of Materia Medica and Pharmacy in the Berkshire Medical Institution.

In Greenfield, June 19, Mr. Hull Nims, aged 86.

SACRED MUSIC—New Work—Now in press and will be published early in August, the Boston Musical Education Society's Collection of Church Music, published under the sanction of the B. M. E. Society—to consist of original Psalms, Hymn, select pieces and chants; also the Church Service entire, Te Deums, Responses, &c. It will also contain, in addition to other works, a treatise on the voice.

It is well adapted to the service of all christian denominations, and is respectfully recommended to the notice of teachers and choirs throughout the country. Many of the principal churches and societies in Boston have already agreed to adopt it in their choirs when published.

Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

SAXTON & PEIRCE, 133 Washington st., Publishers. july 2

NO. 10 OF URE'S Dictionary of Arts, Manufactures and Mines is published and ready for delivery to subscribers—price $5 in advance; $7 when completed; published by SAXTON & PEIRCE, No 133 Washington street. jy2

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LETTER TO THE FRIENDS OF REV. F. T. GRAY, and the Bulfinch street Society, occasioned by Strictures on two Sermons, preached by him, on Sunday, Nov. 29, 1841, at the Bulfinch street Church, by a proprietor of said Church—Just published and for sale by J. MUNROE & CO, 134 Washington st. jy2

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June 18 3w

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'I see thee still;
Thou art not in the grave confined—
Death cannot claim the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust.'—*Sprague.*

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LIBRARY OF HARVARD UNIVERSITY—All persons having Books from the Library of the University, are required, by law, to return them before or on Wednesday, the 22d instant.

The Public Library will be re-opened for the use of books on Monday morning, July the 18th; and, during the vacation, which continues from that

POETRY.

[From the Christian World.]

THE SUMMER BIRDS.

BY MRS. A. B. WELBY.

Sweet warblers of the sunny hours,
For ever on the wing—
I love them, as I love the flowers,
The sunlight, and the spring.
They come like pleasant memories,
In Summer's joyous time,
And sing their gushing melodies
As I would sing a rhyme.

In the green and quiet places
Where the golden sunlight falls,
We sit with smiling faces,
To list their silver calls;
And when their holy anthems
Come pealing through the air,
Our hearts leap forth to meet them,
With a blessing and a prayer.

Amid the morning's fragrant dew—
Amid the mists of even—
They warble on as if they drew
Their music down from Heaven.
How sweetly sounds each mellow note,
Beneath the moon's pale ray,
When dying zephyrs rise and float,
Like lovers' sighs, away!

Like shadowy spirits seen at eve,
Among the tombs they glide;
Where sweet pale forms, for which we grieve,
Lie sleeping side by side.
They break with song and solemn hush
Where peace reclines her head,
And link their lays with mournful thoughts
That cluster round the dead.

For never can my soul forget
The loved of other years;
Their memories fill my spirit yet—
I've kept them green with tears;
And their singing greets my heart at times,
As in the days of yore,
Though their music, and their loveliness,
Is o'er—forever o'er.

And often, when the mournful night
Comes with a low, sweet tune,
And sets a star on every height,
And one beside the moon—
When not a sound of wind or wave
The holy stillness mars,
I look above, and strive to trace
Their dwellings in the stars.

The birds! the birds of summer hours—
They bring a gush of glee,
To the child among the fragrant flowers—
To the sailor on the sea.
We hear their thrilling voices
In their swift and airy flight,
And the inmost heart rejoices
With a calm and pure delight.

In the stillness of the starlight hours,
When I am with the dead,
Oh! may they flutter 'mid the flowers
That blossom o'er my head,
And pour their songs of gladness forth
In one melodious strain,
O'er lips whose broken melody
Shall never sing again.

THE HYMNS MY MOTHER SUNG.

There are no hymns to me more sweet
Than those my mother sung,
When joyously around her feet,
Her little children clung.

The baby in its cradle slept—
My mother sang the while;
What wonder if there softly crept
Across his lip a smile!

And I, a sick and languid boy—
Oppressed with many pains,
Oft felt a quiet sense of joy
Come with her soothing strains.

The stealing tear mine eye bedims,
My heart is running o'er—
The music of a mother's hymns
Shall cheer me here no more?

MISCELLANEOUS.

PHYSICAL DEBILITY OF AMERICAN WOMEN.

But the second and still greater difficulty, peculiar to American women, is delicacy of constitution, which renders them victims of disease and decay.

The fact that the women of this country are usually subject to disease, and that their beauty and youthfulness are of shorter continuance than the women of other nations, is one which always attracts the attention of foreigners, while medical men and philanthropists are constantly giving fearful monitions as to the extent and alarming increase of the evil. Investigations make it evident that a large proportion of young ladies from the wealthier classes have the incipient stages of curvature of the spine, one of the most sure and fearful causes of future disease and decay. The writer has heard medical men, who have made extensive enquiries, say that probably one of every six of the young women at boarding schools are affected in this way, while many other indications of disease and debility exist, in cases where this particular evil cannot be detected.

In consequence of this enfeebled state of their constitution, induced by a neglect of their physical education, as soon as they are called to the responsibilities and trials of domestic life, their constitution fails, and their whole life is rendered a burden. For no person can enjoy existence when disease throws a dark cloud over the mind and incapacitates her for the proper discharge of her duty.

It would seem as if the primeval curse, that has written the doom of pain and sorrow on one period of a young mother's life, in this country, has been extended over all; so that the hour never arrives when 'she forgetteth her sorrow for joy that a man is born into the world.' Many a mother will testify, with shuddering, that the most exquisite sufferings she ever endured, were not those appointed by nature, but those which, for week after week, have worn health and spirits when nourishing her child. And medical men teach us that this in most cases, result from debility of constitution consequent on the mismanagement of early life. And so frequent and so mournful are these and other distresses that result from the failure of the female constitution, that the writer has repeatedly heard mothers say that they had wept tears of bitterness over their infant daughters for the sufferings which they were destined to undergo; while they cherished the decided wish that these daughters should never marry. At the same time, many a reflecting young woman is looking to her future prospects with very different feelings and homes from those which Providence designed.

American women are exposed to a far greater amount of intellectual and moral excitement than those of any other land. Of course in order to escape the danger resulting from this, a greater amount of exercise in the fresh air, and all those methods which strengthen the constitution, are imperiously required.

But instead of this, it will be found that owing to the climate and the customs of this nation, there are no women who secure so little of this healthful and protective regimen. Walking and riding, and gardening in the open air, are practised by women of other lands to a far greater extent than by American females. Most English women, in the wealthiest classes, are able to walk six or eight miles on a stretch, without oppressive fatigue; and when they visit this country, always express their surprise, at the inactive habits of the American ladies. In England the regular daily exercise in the open air is very commonly required by the mother, as a part of daily duty, and is sought by young women as employment.

In consequence of a different physical training, English women in those circles that enjoy competency, present an appearance which always strikes American gentlemen as a contrast to what they see at home. An English mother, at thirty or thirty-five, is in the full bloom of perfected womanhood, as fresh and healthful as her daughters. But where are the American mothers who can reach this period unfaded and unworn? In America, young ladies in the wealthier classes are sent to school from early childhood, and neither parents nor teachers make it a definite object to secure a proper amount of fresh air and exercise, to counterbalance their intellectual taxation.

As soon as they pass their school days, dressing, visiting, evening parties, and stimulating amusements take the place of study, while the most unhealthful modes of dress add to the physical exposure. To make morning calls, or do a little shopping, is all that can be called their exercise in the fresh air; and this, compared to what is needed, is absolutely nothing, and on some accounts is worse than nothing. In consequence of these, and other evils, that will be pointed out more at large in the following pages, the young women of America grow up with such a delicate constitution, that probably eight out of ten become subjects of disease either before, or as soon as they are called to the responsibilities of domestic life.—*Extracts from Miss Beecher's History on Domestic Economy.*

THE SLAVE HOLDERS' CONVENTION.

In our number for March, the reader may remember, we published a *Remonstrance* against the *Petition* of the 'Slave-Holders' Convention,' referred to above; and gave a syllabus of the plan dictated by that Convention to the Legislature of Maryland for the perpetuation of slavery in this commonwealth, and for the total ruin of its 62,000 and more, free blacks. The Bill which was brought into the popular branch of the Legislature, by a large and influential committee of the house, was far worse than the project of the Convention; and exhibited a system of injustice and impolicy the most indefensible that was ever, in our knowledge, seriously proposed to the people of this state, by any party, on any subject. We add with deep regret, that this Bill, somewhat amended, but yet retaining its main features, passed the House of Delegates by a majority of ten or eleven votes out of some eighty odd that constitute the body.

No serious alarm was felt by the public generally, that the Legislature would lend itself to such proceedings, until the Bill actually passed the lower house; and then only about twelve days remained, before the Assembly would be compelled, by the constitution, to adjourn. An immediate and overwhelming burst of public indignation was heard in nearly every part of the State; and in some portions of it, as in the city of Baltimore, the opposition to the Bill, was, apparently almost unanimous. We doubt whether the advocates of the Bill, could have commanded one in fifty of the votes in this city for their abominable measure. The result was that the senate rejected the Bill, by a vote, as we understand, of fifteen to six. And so the matter stands for the present.

We have reason to believe that this movement in Maryland, is not by any means isolated and unpremeditated; but that it is part of a concerted plan covering all the border slave States, if not the entire slave interest; and that it will be renewed from time to time, here and elsewhere, in various forms and under various pretexts—as the ambition of party leaders, or the reckless folly of heated partizans may suggest. Let the friends of public order and peace, of moderate councils of the progress of civilization, and of the union of the States, therefore, consider the signs of the times, and what their duty calls them to do.

There can be no doubt, that throughout all the slave holding country, a state of sound, thoughtful and enlightened sentiment, upon this whole subject, is far more extensive and far more mature, than superficial observers have any idea of. We have watched this subject for above twenty years, with deep interest and fixed attention, and with no ordinary opportunities of making up a true judgment. And we unhesitatingly assert, that in our opinion, the violent proceedings, counsels and opinions, uttered by newspapers, politicians, and loafers, do not express the views of the great mass of the people in the whole slave-holding States. The people are not in favor of cruel, violent, or unreasonable measures or principles. We appeal to the recent developments of public sentiment in Kentucky and Maryland, in proof and illustration of what we say.

It is a great element of truth for all practical purposes connected with this whole subject, and which no wise man, and especially no man who loves the Union can overlook, that the physical and political condition of the question, as a general one, is shifting every day, and with ceaseless and irresistible force; wherefore all standing still much less all going back, is not only impossible in the nature of the case, but it is too ridiculous to be thought of, by men with cool heads and large views. The thing cannot happen, in the nature of the case; it is therefore supremely idle, to attempt to force it, by means, which only defeat themselves. When South Carolina was as strong as the whole State of New York, she had one position; when she is hardly as strong as *the city* of New York, she has another. When Maryland ranked with Pennsylvania, she was what she was; when she falls behind Illinois, she is what she is. When the slave States were twelve thirteenths of the Union, as they were when the Federal Constitution was adopted, the slave interest was quite another thing from what it is now, when its physical and political power is as one-third, or as it will be at the next census when it will be perhaps one-fifth. This is the silent, certain, irrepressible result of causes which abolitionists never had any thing to do with, which pro-slavery men are utterly powerless in resisting, and which, whatever we may think of them, have been working, are working, and will go on to work, their own end, by their own inherent force. Nothing, then, is more clear, than that this matter of slavery, like every other human problem, must work out, in some form or other, its own solution; and that bad laws and projects, are just as certain to disturb as good ones are to promote the process. Whatever may be wise or right elsewhere, Maryland determined, before most of us now alive were born, that this problem could receive only a particular solution in her borders; a solution clear, natural, just, politic, practicable, beneficent. For fifty years, has she adhered to this opinion. And in our poor judgment, every motive and argument that ever commended to her the policy she has so long pursued, still exists with undiminished force. Let her execute it fully and faithfully, and coming generations will bless her venerable name. And she will do it. And they who wish her now to depart from her fixed views, will find, unless we greatly err, that the lessons she has so long taught her children, have been well learned and are hard to forget.—*Spirit of the 19th Century.—Baltimore, May*, 1842.

[From the Monthly Repository.]

ANECDOTE.

Some half a dozen years since, a gentleman, not very distantly related to the writer of this article, being then a student for the ministry, was on a visit in Devonshire to an uncle. At the request of his relative, who was a liberal Calvinist, he agreed to preach in a village near the town where his uncle resided. The use of the pulpit was readily granted to the nephew of Mr. A., and the day being arrived, the young minister proceeded to fulfil the wishes of his relative. He left early in the day, and his uncle was to meet him at the chapel. Arrived at the village, he was treated with the greatest kindness and hospitality. At last, seated at the tea-table, his host, a respectable farmer, with somewhat of the Puritan in his appearance and manner, thus addressed him, of a sudden interrupting the conversation that was going on: 'Well, preaching time is near; but you have not told us what you are; but suppose it is all right, as your uncle sent you. Are ye of the church? *Minister.* No. *Host.* All the better; then ye're a Dissenter? *M.* Yes. *H.* Well; are ye a dipper? *M.* No. *H.* Are ye a free-willer? *M.* No. *H.* Are ye a Calvin? *M.* No. *H.* Well, what then? Why, suddenly bethinking himself, 'ye ar'n't a Socinian, are ye?' *M.* 'I am a Unitarian.' 'A Socinian!' exclaimed his daughter, a fine stout country girl that sat in a distant part of the room, listening to the dialogue with deep attention—'A Socinian! How can ye preach, then, and ye deny Christ? O I'll go and tell them there'll be no preaching to night.' And away went the alarmist to frighten the poor villagers with the idea of this Socinian preacher. Such a thing had never been seen in the village before. In a quarter of an hour all was in a bustle. The host had enough to do to keep people out of the house. At length the minister of the chapel arrived. When he saw him, the young minister felt his spirits rise, for his appearance of body and countenance indicated that no superabundance of sectarianism disturbed the easy tenor of his days. 'He was glad to see his young friend; he had no doubt his young friend could preach without giving offence. He had a great respect for his uncle; his orthodoxy was unquestionable, and he would not have requested the use of the pulpit except he had known that all would be right.' While the minister thus spoke, in came the daughter. 'He cannot preach, he's a Socinian. He cannot preach, every body says so,' she exclaimed. The minister retired with mine host into a private room. Meanwhile, the milk of human kindness which had an hour before abounded in all hearts, was curdled and soured. When the minister and his friend returned, they said, 'It was a pity the people had been alarmed, but as it was so, it would be better to have a prayer-meeting. In that the young gentleman could join or not as he chose.' This was determiued on; though the daughter intimated by her looks that she doubted if a Socinian could pray, as she knew he could not preach.

As they went to the meeting-house, crowds came to gaze, looking with curiosity what this Socinian could be like; but few were present at the service, fearing, perhaps, too near an approach to so frightful a heretic. Of all persons interested, the uncle was most disappointed, who had meant to give these ignorant rustics a practical lesson on the virtue of charity, intending to inform them after the sermon, which he had reason to believe would be such as they would approve, that the preacher was a Unitarian. This narrative relates facts which might be enacted in hundreds of villages in this kingdom. The public mind is poisoned; and the uniformed look upon Socinians and Catholics as two species of monsters. Why or wherefore they are bad, is not well known. The dislike of them is a matter of feeling rather than of judgment. Two things, it is true, they do iterate; the one 'denies Christ,' the other would 'burn you;' or, to use the words of a Cheshire Squire, recently used at a county meeting, 'would make beef-steaks of you.' But besides these facts, their feelings are those of indistinct and undefinable aversion, much like the raw-head and bloody-bone sort of feeling with which we remember, in our youth, to have thought of ghosts and of a churchyard. And now that hobgoblins are getting out of fashion, being afraid of being caught by the schoolmaster, we should not be surprised to hear of honest matrons charming their infants to sleep by telling them, not 'the old gentleman is coming,' but 'the Socinians will have you.' A moral may be extracted from mirth, and the moral of our story is, that Unitarians must labor to enlighten the minds of the ignorant, and to check the misrepresentations of the interested. The latter is the chief point; for while the pulpit and the press are replete with injurious statements, Unitarians cannot secure the attention, much less the favorable regards, of the people.

HON. DANIEL WEBSTER.

The New York Organ states that this gentleman has recently taken the teetotal pledge.—Below is a letter from Mr. Webster to the N. Y. Commercial:

Dear Sir—the obligations of official duty will not permit me to avail myself of your polite invitation, to attend at the celebration of the first anniversary of the Parent Washington Benevolent Society of your city, to take place on the 29th of the present month, otherwise it would give me pleasure to do so, and to promote the objects of the Society in any way in my power.

No one can doubt that the manner in which the early temperance societies invoked public attention to a very prevalent vice, has produced immeasurable good on individual morals, and private and social happiness. If some things excessive or ultra, have occasionally been made objects of pursuit, those should be regarded only as irregular shoots from a healthy and vigorous root. The tree itself is prolific of good fruit. It produces health, self-respect, and moral elevation on individuals; comfort, happiness, and affection in families; and that sense of moral and religious responsibility, which, in turn, aids its growth, and give security that it will be perennial.

I am, dear sir, with regard,
Your obt servant,
DANIEL WEBSTER.

For the Register and Observer.

VENTILATION OF CHURCHES.

A blessing, a heartfelt blessing on the noble champion who has come out so fearlessly on the subject of fresh air,—one, who has for years gasped for breath in this pestilential atmosphere most feelingly responds to every sentence. There are some subjects to which persons never turn their attention unless impelled by positive suffering, never seek a remedy, or propose an alteration except backed by numbers. So with the ventilation of Churches, school-houses and other places of assemblage,—the Clergy suffer—the Choir—the Teachers—all suffer, yet few inquire for the cause; and if traced it is passively endured because they must not interrupt long established custom or rather—neglect.

There may be some with health so firm that their lungs might play even in the black hole of Calcutta;—with those, these suggestions are mere whims. There are many—very many, whose associations with the house of God are connected with so much physical pain as to weaken the moral effect of the institution; it especially increases the repugnance of children to Church or school. In such a case who shall decide? Are not our intelligent Physicians the ones to direct an amendment? It has been said by a very sensible writer that all our Churches and school houses required the superintendance of a skilful Physician.

That the lives of our Forefathers were not abridged or made uncomfortable by the omission of these improvements, it may be argued that the paucity of education at that period rendered the time spent in school very limited; and if I recollect right their places of worship were not heated like ours, if warmed at all. To sit two hours or more enveloped in heavy cloaks or coats—well shod with warm india rubbers, suitable for our climate and in an atmosphere heated several degrees beyond our own rooms, and exhausted of its vitality by the action of a thousand lungs.—I doubt the ability of our veteran ancestors themselves to have withstood its effects without drooping. In answer to one more objection—should any of the weaker sex intent on hoarded finery and splendid furniture shut out comfort and health from her family to preserve her crimson draperies—would it not excite a smile of derision? How much more, when hundreds are concerned soul and body. That the house of worship should be stinted of vital air and the purifying sunlight, is an outrage upon the common laws of nature.—Oh! give us the blessed air and light of Heaven, and may our feelings of Devotion rise and flourish in proportion as our lungs are expanded and invigorated by this priceless blessing.

A LOVER OF PURE AIR.

APPRENTICES, LOOK AT THIS.

Some years ago, there was a shoemaker boy in the lower part of Cumberland county, New Jersey, who was remarkable for his love of reading. All his leisure hours were employed with a book, while his companions were passing theirs in idleness, or worse than idleness—the celebration of Crispinmas. At length he took his stick and started for the southwest. Time passed on, and the studious shoemaker continued his studies with vigorous and unabated zeal. His companions, intent upon their amusement, had almost forgotten him; they continued their devotions to their patron saint for the best part of their weeks, and plied the awl and thread for the balance, unhonored by others because unrespected by themselves. And thus they will continue to reap the bitter fruits of misspent youth, until a welcome grave closes over them. While John Henderson, their fellow apprentice, with the same chances, but a higher aim, is one of Mississippi's honored Representatives in the Senate of United States. We say, follow his example, persevere in it, and your triumph is certain.—*Baltimore Republican.*

THINK OF IT.

The 'Crescent City' has the following beautiful little allegory, which in our opinion contains quite as much truth as poetry:—'A humming-bird once met a butterfly, and being pleased with the beauty of its person, and the glory of its wings, made an offer of perpetual friendship.

'I cannot think of it,' was the reply; 'as you once spurned at me, and called me a drawling dolt.'

'Impossible,' exclaimed the humming-bird. 'I always entertained the highest respect for such beautiful creatures as you.'

'Perhaps you do now,' said the other; 'but when you insulted me, I was a caterpillar. So let me give you this piece of advice: never insult the humble, as they may one day become your superiors.'

CLOTH STORE AND TAILORING ESTABLISHMENT, at 44 Washington street, 10 doors north of the Post Office.

JOHN H. PRAY offers to purchasers, at the lowest prices for cash or approved credit, his customary large assortment of German, French, English and American Woollen Goods and Summer Stuffs, for gentlemen and boy's wear. Also, Vestings of all sorts, and Trimmings for garments of the best qualities.

☞ Having recently secured the services of an experienced Tailor, he has made arrangements to make to order at short notice, in the best manner, and fashionably and satisfactory to those ordering them, Dress Coats, Vests, Pantaloons, Cloaks, Frock Coats, Surtouts and Over Coats of all descriptions. Also, Jackets, Vests and Pantaloons for Boys, and to cut all such garments, and to make alterations and repairs at prices as low as are charged by any others, where the work is done equally well. 3m m5

DICKENS WORKS FOR $4.—Pickwick Club, Nicholas Nickleby, Sketches Oliver Twist, Humphreys Clock, Barnaby Rudge, by Charles Dickens in a readable type and on good paper, for sale by J. MUNROE, & CO. 134 Washington st. a 23

HAHNEMANN.—Doctrine et traitement Homœopathique des maladies chroniques traduit de L'Academie Royale de Medicine, in 2 vols.

Traite de Matiere Medicales, ou de L'Action pare des Medicamens Homœpathiques, in 3 vols. Just received from Paris, and for sale at TICKNOR'S, corner of Washington and School streets. may 7

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'a collection of psalms and hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Boston. Church of the Messiah New York (Rev. Dr. Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland. Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 134 Washington Street (up stairs.) may 28.

NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and Vestings, and all other articles usually found in a Merchant Tailors establishment.

The above stock is fresh, and of the most desirable styles. All garments sold for prices, and made in a manner, that shall not be surpassed for cheapness and goodness by any other establishment in the city.—Friends and the public are invited to call. 3m a23

FOR SUNDAY SCHOOLS—Channing's Catechism—the Worcester Association Catechism—Bible Biography, in the form of Questions, with references to Scripture for answers—Allen's Questions, 3 parts—Gaulladet's Childs Book on the Soul; Gaulladet's Class Book of Natural Theology—Outlines of Scripture Geography, with an Atlas, by J. E. Worcester—Parley's Bible Geography; Hildreth's Lives of the Apostles—Cummings Questions on the New Testament—also, the Chapel Hymn Book—for sale at SIMPKINS'S, 21 Tremont Row. m7

CHURCH LAMPS, COMMUNION WARE, &c.—The subscribers offer for sale a complete assortment of Lamps, suitable for lighting Churches, Halls, Houses and Stores—including the new Solar and Hydrostatic, which are the best and cheapest Lamps now in use.

Plated and Britannia Communion Ware, in all its varieties. Also, a large assortment of Gold and Silver Watches, Chains and Keys, Silver Plated and Britannia Ware, Clocks, Tea Trays, Table Cutlery, Military Goods, and a great variety of fancy articles, suitable for presents, &c. For sale on favorable terms by HARRIS STANWOOD & CO, a30 29 Tremont Row, Boston.

THE BOSTON MISCELLANY OF LITERATURE AND FASHION.—The June number is just published by BRADBURY & SODEN, School street.

CONTENTS.—Beauty and the Beast.—A Sermon on Failing.—A Portrait,—Catechms,—Sir Philip Sidney's 'Defence of Poesy,'—Poety: a Simile,—Brackett's Nell,—My Cousin's Corner Window,—A Night Adventure in Cuba.—Starzas; in imitation of Cowley,—The South American Editor,—The Artist,—'The Last Serenade,'—The Thief, with an Engraving on Steel,—Literary Notices,—Music. june 4

NEW PUBLICATIONS—Dr. Humphrey's Letters to his son,—34 letters to his son in the Ministry, by Dr Humphrey, President of Amherst College—Cleaveland's Voyages and Commercial Enterprises, 2 vols, 12mo.

Smyth's Lectures on Modern History, with preface, by Jared Sparks, 2 vols 8vo—for sale by m14 TAPPAN & DENNET, 114 Washington st

THE TEETH, THE TEETH'—It has ever been a desideratum with the dental profession to procure some suitable Cement, with which Teeth might be filled that were too far gone by decay to admit of their being filled with gold, silver, or any other substance. DR. STOCKING, Surgeon Dentist, has the pleasure of saying to that portion of the community who are suffering from Teeth thus decayed, that after much scientific research and expense, he has obtained the much desired and long sought for article, which being of the consistency of paste, is easily introduced into all the irregularities of the cavity, without producing the slightest pain; and thus moulded so as to give to the tooth its original form. In the course of a few hours it becomes hard like stone, and will remain firm and incorruptible, preventing further decay, and restoring the tooth to its lost usefulness in masticating food. The Paris instruments with which DR. S. extracts teeth, have been justly pronounced by the most eminent Dental professors, superior to all others that have ever been invented for that purpose; the whole set, consisting as it does of a separate instrument for each tooth in the jaw, so perfectly adapted in all respects, that in the most difficult and apparently hopeless cases, they will remove teeth, stumps and roots, with a safety and facility truly surprising. DR. S. has just received a full supply of English, French, and American mineral Teeth, of uncommon beauty and perfect resemblance to the natural teeth. Terms.—for setting on Gold Plate from $2 to $5—for setting on Pivot from $1.50 to $2.50—Filling with pure Gold $1.00—Filling with Cement from 50 cts to $1.00—Filling with Silver from 50 cts. to $1.00—Filling with Tin from 50 to 75 cts.—Extracting 25 cts. Examinations and advice gratis. All operations warranted. Office No. 31 School street Boston. a 23

MONTHLY MISCELLANY of Religion and Letters, for May—Contents—the Opening of the Seals—'Mere Morality' and 'No Religion,' a Sermon by Rev. H. W. Bellows, of New York; Sayings and Doings at Home—Abraham's Meditations—Spheres of Life—an Address spoken at the funeral of the Rev. George Whitney, by Rev. George Putnam; Visit to a Cotton Mill, or illustrations of Life—Notices of recent Deaths—Notices of Books—Intelligence, &c—published by WM. CROSBY & CO, 118 Washington st. m7

COMPLETE WORKS OF BOZ—Suitable for transmission by the mail. The subscribers are now publishing in weekly numbers, to be completed in twenty weeks, the complete works of Charles Dickens, including the Pickwick Papers, Nickolas Nickleby, Oliver Twist, Sketches of Every Day Life, the Old Curiosity Shop and Barnaby Rudge.

This edition is printed in handsome octavo form, on clear white paper, and is elegantly embellished with numerous steel engravings, from designs by Cruikshank and others, and a superb Kit Kat portrait of the author—the numbers already issued contain the Pickwick Papers.

Nicholas Nickleby, Oliver Twist and Sketches of Every Day Life done up in handsome covers, and can be transmitted by mail to any part of the union.—Price $5 in advance—address a2 SAXTON & PEIRCE, 133 Washington st

NEW TRACT—Unitarianism, a benevolent Faith, by Rev. J. Scott Porter, of Belfast, Ireland, being Tract, No. 178, of the A. U. A., price 3 cts.—Just published and for sale by J. MUNROE & CO., 134 Washington st. j4

A BRIEF and Explicit Statement of Unitarian Views, by a Minister to his Congregation. For sale by JAMES MUNROE & CO., 134 Washington street.

ONLY $1.25! For Ladies best quality of Half Gaiters and Gaiters Shoes. At T. H. BELL'S, 155 Washington street, opposite the Old South Church. may 28

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THEIR'S HISTORY OF THE FRENCH REVOLUTION.—An American Edition of this great work is now in a course of publication in weekly numbers, in excellent style, and accompanied with the French Plates—thirteen in number, done on steel. The work is valuable and well deserves the great sale it has met in France, which, it is mentioned, has reached forty thousand copies at the commencement of the American Edition. It has added much to the reputation of its eminent author, M. B. Theirs, and has been commended as a model of narration and historical criticism. It is issued in a form, that brings it within the reach of the mass of readers; while, at the same time, it stands well in point of excellence. It will be complete in 60 weekly numbers at 12 1-2 cents each. MESSRS. JORDAN & CO., 121 Washington street, alone supply the work here. may 28

COBBETT'S AMERICAN GARDENER.—The American Gardener; a treatise on the situation, soil, fencing, and laying out of Gardens; on the making and managing of hot-beds and green-houses, and on the propagation and cultivation of vegetables, herbs, fruits and flowers, by W. Cobbett—1st American edition. Address (post paid) SAXTON & PEIRCE, 133 Washington st. m28

VALUABLE WORK OF TRAVELS.—Notes of a Tour through Turkey, Greece, Egypt, Arabia, Petrea to the Holy Land, including a Visit to Athens, Sparta, Delphi, Cairo, Thebes, &c., by E. J. Morris—2vols. Just received and for sale by SAXTON & PEIRCE, 133 Washington st. m28

NEW BOOKS—This day received—Notes of a Tour through Turkey, Greece, Egypt, Arabia Petrea to the Holy Land, &c., by E. Joy Morris, 2 vols.

Ribs and Trucks, from Davy's Locker, being Magazine matter broke loose, and fragments of sundry things in-edited, 1v. The Life of the Rev. Wilbur Fisk, D. D., First President of the Wesleyan University, by Joseph Holdich, 1 vol, oct.

Fathers and Sons, a novel, by Theodore Hook, 2v, 12mo. What's to be Done, or the Will and the Way, by Harriet Martineau, author of Wealth and Worth, 1vol, 18mo. For sale by SAXTON & PEIRCE, 133 Washington st. m28

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'These volumes are exceedingly able, timely, and striking. That to young men contains three lectures additional to those first published; one of which drew favorable notices from every quarter on its appearance in our pages. The volume addressed to the ladies, though it omits physical education and legal rights, is worthy to go forth a fellow-laborer with that to the young men, and both are, as far as we know, the best books on these subjects.'

Hunt's Merchants Magazine and Commercial Review. For sale by J. MUNROE & CO, 134 Washington st. m21

MESSRS. ABBOT'S Series of Reading Books.—Just published by W. CROSBY & CO., new stereotype editions of the following popular Reading Books, prepared by the Author of the Rollo Books, School Boy, Path of Peace, etc.

The Mount Vernon Reader, for Junior Classes—The Mount Vernon Reader for Middle Classes—the Mount Vernon Reader for Senior Classes. These books are prepared with special reference to their moral influence on the hearts and lives of the Young.

Of their excellence the publishers have received the strongest testimonials from those who have examined and used them. They are extensively used in the schools of Boston and vicinity, and in many other parts of the country. Teachers and School Committers are invited to send for copies for examination.

j4 118 Washington st.

NEW BOOKS for Sunday School Libraries.—Persevere and you must succeed, or the history of Mary Smith—Capt. Hudson, stories for children—Cousin Lucy among the mountains, by Abbot—do. on the Sea Shore, by Abbot—Masterman Ready, part 2d—Biographical stories for children, by Hawthorne—Crofton Boys, by Miss Martineau, &c—for sale by W. CROSBY & CO, 118 Washington st. j4

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The official and other papers of late Major General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs Hamilton.

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THE BAPTISMAL QUESTION.—Just published and for sale at TICKNOR'S, corner of Washington and School streets. A Review of Rev. Messrs. Cooke and Towne's Hints to an Inquirer on the Subject of Baptism. By William Hague, Pastor of Federal Street Baptist Church. Also, as above, Towne's Hints and Winslow's Sermon. june 4

JUST PUBLISHED—The Four Gospels, with a Commentary, by Abiel Abbott Livermore, volume 2d, Mark, Luke and John.

Second edition, the four Gospels, with a commentary, by A. A. Livermore, volume 1, Mathew.

American Gardner, by Wm. Cobbett, 1st American, from the tenth London edition—price 75 cents.

Phrenology Applied to Marriage, by L. N. Fowler, practical phrenologist.

No. 8 of Dr. Ure's valuable work, a Dictionary of Arts, Manufactures and Mines, illustrated with 1241 wood cuts—subscription price $5.

Boz's Works, in twenty numbers, are now completed and finished at $5 entire. Address SAXTON & PEIRCE, Publishers and Booksellers, 133 Washington st. j4

NEW BOOKS.—Borrow's Gypsies—This day received by TICKNOR, Agent, corner of Washington and School st. The Zincali; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, late Agent of the British and Foreign Bible Society in Spain—also received as above. The Crisis of Heaven's Love and Earth's Hate, in the trial and crucifixion of the Lord Jesus Christ; by Enoch Mack.

Periodicals for April, already received—The Lady's Book; Graham's Magazine; The Dial. my 21

PALFREY'S LECTURES—Academical Lectures on the Jewish Scriptures and Antiquities, by J. Gorham Palfrey, D. D., L. L. D., vol 2d, Genesis and Prophets—a few sets remaining will be furnished at subscription price, by the publishers, J. MUNROE & CO, 134 Washington st. m7

LIVERMORE'S COMMENTARY.—In press the second volume comprising Mark, Luke, John, will be ready in a few weeks, also a new edition of the first volume comprising Matthew, will be published next week. NO. 134, Washington st. opposite School st. a 16

SEVENTY FIVE CENTS!—A large assortment of Bronze, Fawn and Black Kid Ties, at the low price of seventy-five cents a pair—this day received at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3w is m7

THE CHRISTIAN INHERITANCE, or a collection of the promises of Scripture, under their proper heads, representing the blessings promised, and the duties to which promises are made, by Samuel Clarke, D. D.

Hervey's Meditations and Contemplations, with a sketch of his life, London edition.

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